

Calvinist Contact

A Reformed Weekly

APRIL 3, 1992/47th year of publication/No. 2301

Catholic group wants church to become less authoritarian

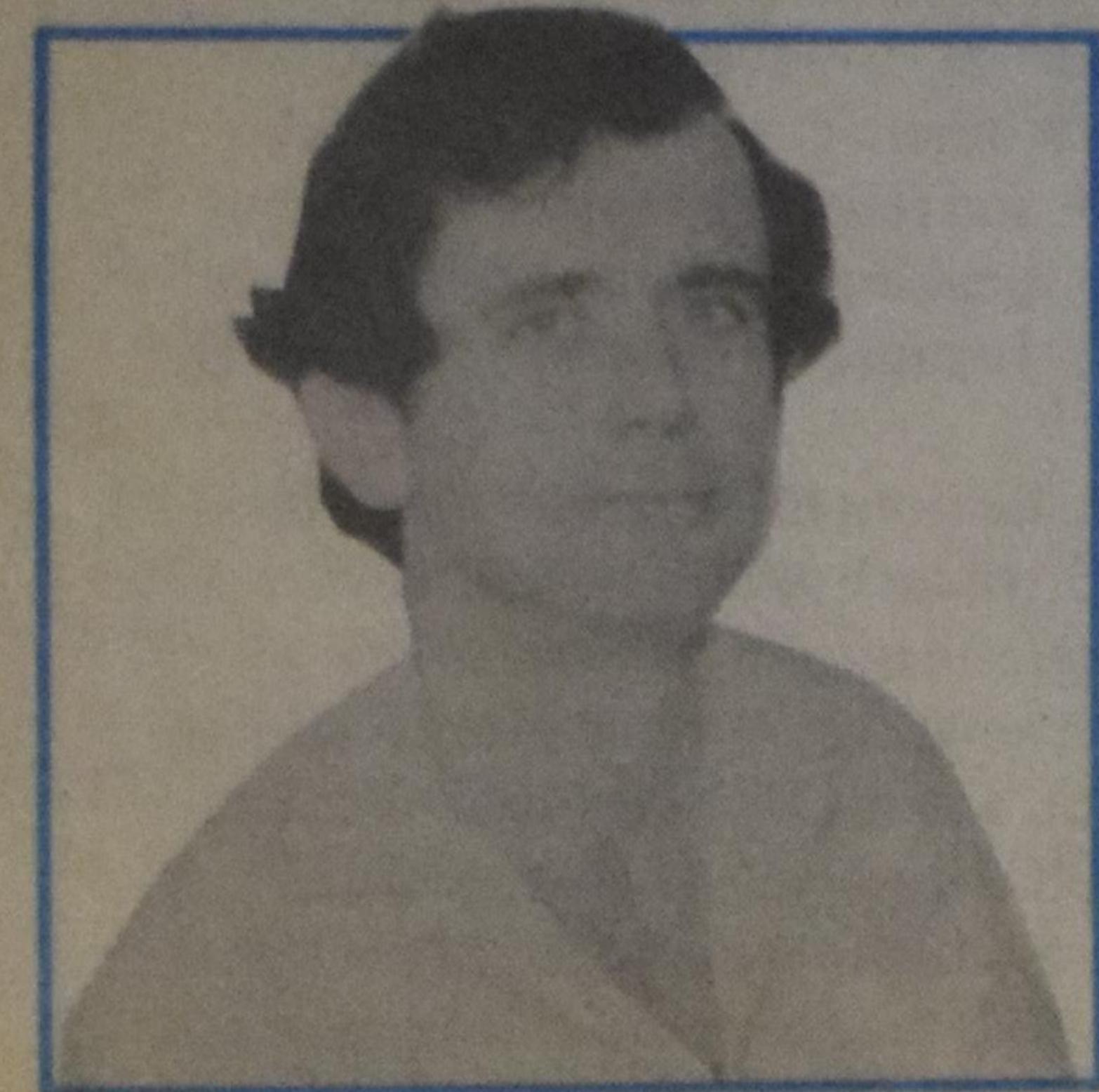


Photo: Courtesy Patrick Donohue

Patrick Donohue is a spokesperson for the Canadian Coalition of Concerned Catholics.

Bill Fledderus

TORONTO — A grass-roots movement in the Roman Catholic Church is calling for the church to transform its hierarchical structure into one which would allow for more collaborative decision-making.

"The church shouldn't just belong to the bishops," says spokesperson Patrick Donohue. "It belongs to the people."

Donohue is a member of the Coalition of Concerned Canadian Catholics (CCCC), a 1,500-member national organization which is trying to help what it sees as widespread frustration to develop into action.

The CCCC was formed in the fall of 1989 in response to the church's handling of a child abuse scandal in Newfoundland where priests were charged. A group of Toronto Catholics got together and drafted an open letter to Canada's bishops alleging the hierarchy had mishandled the scandal, tried to cover it up and in so doing had abused its authority.

For Donohue, the hierarchy's "cover-up attempt" dramatized its two biggest flaws: a distorted view of sexuality and a lack of sharing with the people in the pews.

Church policies on sexuality

"The abuse that occurred in Newfoundland orphanages and boarding schools is a symbol of deep problems within the church which have to do with a repression of sexuality," points out Joanna Manning, in a news article in the *Winnipeg Free Press*. Manning is a CCCC member now on a speaking tour in Western Canada.

Church policies concerning birth control, clergy celibacy and the gender

In this issue:

Former televangelist Jim Bakker's right-hand man tells Dan Wooding what it was like to be defrocked and spend time in prison..... p. 10

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Nick Ringma reports on and analyzes GLOBE '92, the worldwide environment conference aimed at business and industry held recently in Vancouver..... p. 20

of priests need revision, according to many in the CCCC. Pushing for these three changes takes up most of CCCC's present effort.

"The majority who attend mass don't follow the church's rules about birth control," says Manning, "but they still feel guilty. Most Catholics are leading a double life, and that's unhealthy."

"Ultimately, decisions about sexuality shouldn't be made by a small band of celibate men," she says.

See CATHOLIC -- p. 3 ...

Government's picture of Latin America too rosy, says Christian group

Robert VanderVennen

TORONTO, Ont. — The Canadian government's Department of External Affairs gives too much credit to what Latin American governments say they intend to do about human rights problems, and not enough attention to the actual situation.

That is part of the written critique given to the DEA's briefing book by the Inter-Church Committee on Human Rights in Latin America (ICCHRLA) on five countries on which the committee has also written reports.

The Latin American governments try to deflect human rights criticisms, which they see as image problems holding back foreign aid money, says ICCHRLA. Canada should hold elected governments accountable for human rights abuses.

Governments have the mechanisms to stop abuses, but too often they act as apologists for the military abusers and sometimes even promote military officers who are known human rights abusers. Governments should also remove the wall of impunity



Relatives of the disappeared want to know what happened to their loved ones, and want those responsible brought to justice.

around violators, which prevents them from being called to account for their actions.

Our government tends to emphasize short-term improvements but glosses over long-term negative trends. It should also have more contact with non-government organizations in these countries, says ICCHRLA.

Incomplete accounts

On Chile, for example, the DEA's report is "fairly

accurate," says ICCHRLA, which insists the Chilean government must be held responsible for still holding 61 political prisoners, some held for more than 10 years without charges being laid against them. The DEA mentions the report of Chile's Commission of Truth and Reconciliation, but fails to note that it dealt only with victims of death or disappearance, not with the 40,000 documented victims of torture, rape, arbitrary

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Thinkbit:

There are two ways to get enough: one is to continue to accumulate more and more; the other is to desire less.

G.K. Chesterton.

"So you don't want to read another report about holes in the ozone...." Don't read page 20 then.

Aid to former Soviet Union an expression of forgiveness for many Mennonites

WINNIPEG, (MCC) — For some Mennonite church members, giving aid to the former Soviet Union through Mennonite Central Committee (MCC) will be more than an expression of Christian charity — it will be a chance to extend forgiveness to a country where their relatives were imprisoned, tortured and killed between the 1920s and 1950s.

In February MCC asked its supporters in Canada and the U.S. to help it send 9,000 boxes of donated food to Moscow and St. Petersburg, where it will be distributed by an interdenominational church relief committee to the elderly, to hospitals and orphanages and to people with large families.

Painful memories

The giving of this aid will be poignant for the thousands of

Canadian and American Mennonites who fled from the Soviet Union to save their lives in the 1920s and after World War Two. From the 1920s to 1950s it was the official policy of the Soviet government to persecute members of the church. Memories of husbands, fathers and other relatives who disappeared into concentration camps are still painful decades later.

One person who carries such painful memories is Jake Thielmann of Winnipeg. One night in 1938 his father was taken away to prison, where he was tortured to death. "I was only four years old at the time, but I still vividly remember my father coming into our bedroom late on the night of his arrest," Thielmann, 57, says. "He told my older brother to make sure to look after me. See THOUSANDS -- p. 2...

News

Canadian government overly optimistic about human rights

...Continued from p. 1
detention, exile and other violations.

ICCHRLA is also unhappy that the Canadian government is ready to respect a decision of Chile's government to grant amnesty to its past abusers, because justice would not be done and the rug would be pulled over the brutality of the Pinochet regime.

ICCHRLA is less satisfied with DEA's report on Colombia, which it says "fails to provide a reliable portrait." It says that "there has been an unexplainable silence on the part of the international community, including the Canadian government, towards human rights violations in Colombia." Colombia adopted a new Constitution in 1991, but its people have lived under a continuous state of siege for most of the past 41 years.

Although our government notes that steps have been taken in Colombia to reduce violence in the country, it should note that 3,129 disappearances and deaths for presumably political reasons took place during the first nine months of 1991. DEA seriously understates the problem of torture, says ICCHRLA, of which there were 644 complaints between January 1990 and April 1991.

Even though the DEA says

that "the matter of human rights in El Salvador remains a matter of serious concern," ICCHRLA says this report is "overly optimistic." For example, it says that the Canadian government wrongly considers the trial and conviction of the murderers of Jesuits in a widely publicized case to represent significant progress, but rather it is merely an extraordinary case brought about by great international pressure.

Although External Affairs says that in Guatemala "important steps have been taken to improve the human rights situation," ICCHRLA points out that the structures of power which permit gross and systematic human rights violations remain firmly entrenched. It says that trade union workers are in extreme peril, with 90 per cent of their leadership threatened with death in 1991, and 20 leaders forced to flee the country.

Peru is the world record holder in forced disappearances of citizens, with 385 disappearances during President Fujimori's first year in power, together with 2,503 deaths due to political violence. The president's drastic economic reforms, strongly applauded in Canada, have had the result of raising from 8 million to 13 million the number of Peru's 22 million

residents who live in "extreme poverty," says ICCHRLA.

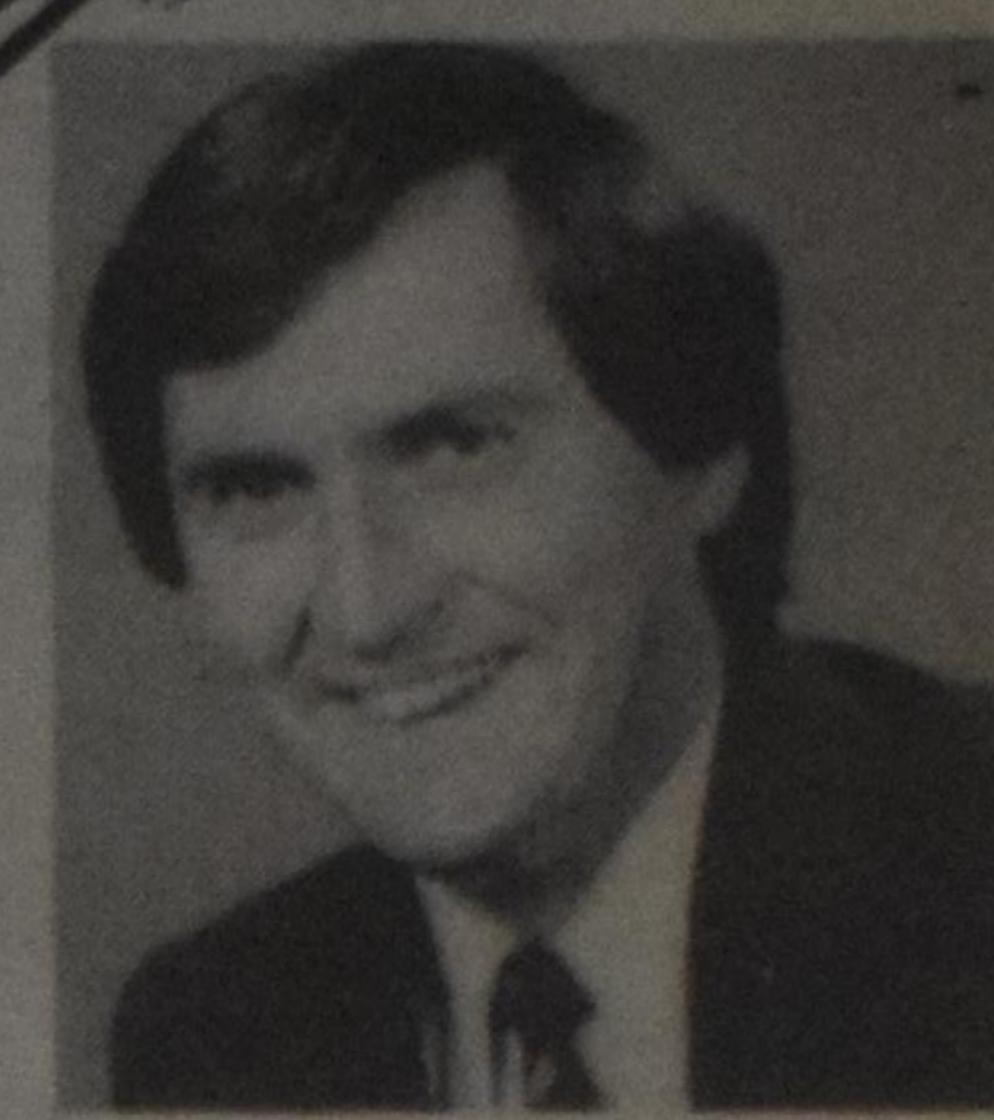
ICCHRLA looks at how people in these countries live, the church members and people active in helping the poor, and it urges the Canadian government to join them in looking at that level and not



Perspective on Politics

Paul Marshall

only at the level of the foreign government.



The peculiar direction of Canadian human rights

Recently, Christian Horizons, an organization for the mentally challenged, was found to be in violation of the Ontario Human Rights Code. Christian Horizons wants its employees to model a Christian lifestyle and so does not want to employ people living in a common-law relationship. The commission ruled that the employees' rights had been violated.

Earlier, however, the same commission had upheld the right of Rhema Christian School in Peterborough, Ont., to fire an employee in a similar circumstance. The difference was largely the consistency with which Christian Horizons and Rhema Christian School each upheld its policy. Consequently, the Human Rights Commission decision is technical, and not in itself a direct challenge to the role of Christian (and other explicitly religious) organizations.

Nevertheless, similar cases will arise, and given the mindset of our society there will be increasing pressure on Christian organizations. Hence it becomes important for us to understand the peculiar meaning that the phrase "human rights" has acquired in Canada. For this a little background is necessary.

Legal significance comes to the fore

While ideas of human rights have been around for centuries, it is only in the last 100 years that they have achieved international legal significance. And since the Second World War the issue has really taken off.

The Allies needed a rallying point to express not just what they were fighting against but what they were fighting for. "Democracy" wouldn't do, since the alliance included the Stalinist USSR, as well as colonialist powers such as Britain. So they latched upon the idea of rights and freedoms. After the war they formed the United Nations and the (1948) "Universal Declaration of Human Rights and Fundamental Freedoms." (Those last three words frequently are dropped as if the document were solely about rights.)

These two treaties which resulted focus on what governments should and should not do. The U.S. Bill of Rights and the Canadian Charter of Rights and Freedoms have the same focus. It is governments who are restrained from interfering with speech or religion, or from locking you up. The relation between government and its citizens is paramount.

These rights also focus on discrimination. Rights must be protected regardless of race, creed, sex and so on. Strictly speaking, this addition isn't necessary since the rights are already guaranteed to all anyway. But because so much government oppression has been directed specifically at religious or ethnic minorities the clarification was thought necessary.

So the general pattern of rights worldwide has focused on government guarantees toward citizens, without discrimination.

it still leaves many problems — particularly concerning what one private person does to another. The government may not kill you, but what if someone else is trying to and the government isn't bothered? Clearly, then, effective human rights guarantees must pay attention not only to governments but to what we do to each other. The Germans call such person to person relations *Drittwerkung*, but the English-speaking world has no equivalent term, largely because we have thought about it less.

Most jurisdictions in the world take some pains to control such relations. But they are extremely careful in doing so because in relations between people in the society, adding to one person's rights limits the freedoms and even the rights of others. An expansion of rights is simultaneously a contraction of rights. A right not to be fired over ostensibly immoral conduct ends a previous right to fire over such conduct. All claimed person-to-person-rights relations have this structure.

Canada hasn't proceeded with care

Despite our new Constitution, Canadians have focused largely on person-to-person relations. This is the area in which the provincial (and Canadian) Human Rights Commission operate. And this Canadian legislation has not proceeded with the care manifested in other countries. Two problems arise:

First, governments tend to suppose that, as all rights are assumed to be good, more rights will make life better. Hence rights are multiplied with little attention to possible deleterious effects. However, in person-to-person relations, all additions of rights are at the same time restrictions on other people. Hence a state with too many rights can bind and suffocate its population in a blanket of vague laws and rules.

Second, the rule of non-discrimination, very properly applied to governments, is used indiscriminately to regulate the relation of one person (or organization) to another. Everyone is required to take a quasi-governmental role. This may sound innocuous at first, but has harsh consequences. Churches, with some exceptions allowed, are supposed to disregard people's "creeds." This is clearly ridiculous. A church is not a government. Its purpose, like Christian organizations generally, is precisely to defend and promote a "creed" (otherwise known as the Gospel) and to make all decisions on that basis.

There is a real place for *Drittwerkung* (especially in matters of race), but Canadian provincial governments and human rights commissions are profligate with it. The problems suffered by Christian Horizons are one consequence. They will not be the last.

Paul Marshall is senior member in political theory at the Institute for Christian Studies, Toronto.

Thousands of Mennonites exiled, imprisoned in U.S.S.R.

...Continued from p. 1

Thielmann's father was killed because he was preparing to study for the ministry. But his father's death will not prevent Thielmann from supporting relief efforts to the former Soviet Union. "It has never occurred to me that I shouldn't forgive them," says Thielmann, who administers programs in Europe for Mennonite Brethren Missions/Services. "It's my Christian responsibility to forgive."

Mennonites first came to the former Soviet Union just over 200 years ago. By the time of the Russian Revolution, around 100,000 Mennonites

lived in that country; of that number, it is estimated that around 20,000 Mennonites were exiled and imprisoned in labor camps in the 1920s to 1950s — mostly teachers, preachers and other community leaders.

A further 25,000 were taken from their homes and forced to relocate to uninhabited regions of the country. By the 1950s, only 30,000 Mennonites in the former Soviet Union were living in their original homes. Persecution of the church in the former Soviet Union, including members of Mennonite churches, continued into the 1980s.

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This situation seems fine as far as it goes, but

Pressreview

Carl D. Tuyl



Pressreview

The first minister's conference looked a bit like a family quarrel over the inheritance of a rich uncle. Ontario's Premier Rae, especially, was quite cranky. He is so strapped for cash that he is seriously considering making Ontario into Nevada of the North, with gambling casinos all over the place.

Monsieur and Bob Rae are not what you would call bosom pals. Every premier wants more money, and the prime minister says he doesn't have any more to give away. Still, "It wasn't a complete bust," said premier Rae. Some decisions were made: pave part

of the landscape to create jobs; charge tax on alcohol and tobacco from the duty-free shop across the border; remove provincial trade barriers within three years; and take a look at the rising costs of health care delivery.

★★★

The Royal Canadian Mint produced 68,402,000 loonies in 1990, 207,000 fifty-cent pieces (how come I never see one of those?), 321,140,000 quarters, 64,400,000 dimes, 424,702,000 nickels and 205,377,000 pennies. That collection would fill up your old sock nicely, wouldn't it? And did you know that exactly 50 years ago the speed limit in Canada was 40 miles an hour?

★★★

There was a big kafuffle about a leaked draft version of NAFTA (North American Free Trade Agreement). The opposition charged with fury during the Commons question period that the country was being sold down the river. It is indeed strange that the press has the information before parliament has a chance to study the document. Most leaks are quite deliberate. They are a sort of unofficial testing of the eventual reaction to government policies.

And now the Reichmanns, Canada's richest brothers, are in trouble? What's next? Mila Mulroney getting togs from the Salvation Army store, maybe? Or Donald Trump lining up at the foodbank? Tough times all over, folks!

★★★

Premier Bourassa is singing the glories of a federated Canada to everybody's great surprise, and on the other end of the country Premier Harcourt is preparing B.C. citizens for a tax hike. He's doing it with a smile on his face, though. That makes it easier to take.

★★★

And Mr. Meyer from Milton, Ont., who checks the classifieds for me sent me this beauty: "Wanted, single mother of two, sectional couch or loveseat and double bed, cheap."

★★★

Awe-inspiring, astonishing things are happening all over the world! Lawn mowers are going on sale; the French socialists are getting a drubbing in regional elections; even the Albanians turfed out the socialists, although they were just new-and-improved communists; Dutch speedskaters were accused of

using steroids; South Africans voted to get rid of apartheid; people are kissing each other on the street which is a sure sign of spring; NHL players are threatening to go on strike; Coca Cola is marketing a mini-sized dispenser for your kitchen; and Margaret Thatcher is doing her thing for the Tories in good old England. To top it all off, the tulips are peeping out above the last of the snow. A wonderful world! If only we could get people to stop shooting at each other, and get these Russian nuclear reactors fixed so that they don't leak their junk all over the map.

★★★

The U.S. election campaign drones on like a hyperactive bumblebee. It has already been "decided" that it will be Bush against Clinton, but we must follow it to the bitter end. Relations between Israel and the U.S. are cooler than the freezer compartment in your refrigerator. Israel wants the U.S. to guarantee a \$10 billion loan, which the Yankees will only give if the Israelis cease to bug one and all by building settlements in the occupied territories. Shamir now wants to raise the money by voluntary gifts from Jewish organizations around the world. More power to ya,

Yitzhak; money is tight, though. Ask any church treasurer.

★★★

As another sign of dull times we must report that *Punch*, that wonderful English magazine went out of business. Two reasons: people don't read anymore, and humour doesn't pay. Would the C.C. editors allow me a farewell "Puncher?" Let's risk it.

This is a conversation between a doctor and a senior.

Doctor: "You've been in pretty good health?"

Senior: "Yes doctor."

Doctor: "Tell me, what did your father die of?"

Senior: "Did I say he died? He is 85 and he and my mother just got back from spending three weeks in Hawaii."

Doctor: "I'm sorry. Tell me, what did his father die of?"

Senior: "Die? Did I say he died, why at 105 he just got married for the second time."

Doctor: "What would a man of 105 want to get married for?"

Senior: "Want to? Did I say he wanted to?"

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy co-ordinator in Canada for the Christian Reformed Churches.

Catholic group not afraid to challenge bishops

...Continued from p. 1

Donohue believes that many Catholics know in their hearts that these changes are needed, but that they hold back from political action because they have a mistaken idea about what it means to respect the clergy.

"Respecting the clergy shouldn't mean that you are afraid to disagree with them and that you must repress any frustration you might feel," says Donohue.

He points out that "if there is a core to the CCCC, it's made of Catholic high school teachers like Joanna Manning who have been required to pursue theological studies, and lay people who have studied on their own or at institutions such as the Toronto School of Theology."

"Some Catholics think that if you disagree with church policy your only recourse is to leave. That's not true — you can stay and work for discussion and change," says Donohue, "if not for yourself, then for your children. CCCC members are committed to the Catholic Church — we're not leaving, and we refuse to be marginalized."

"Generally, the church hierarchy ignores us. We have received a few polite letters, saying they disagree with us."

"The clergy in Quebec have been more open to what we have to say, which can probably be attributed to the kind of drastic attendance drop they have experienced over the

past 20 years," says Donohue.

International movement

The push for change in the Catholic Church is also growing internationally, and the CCCC sees itself as part of an international network which includes groups in Germany and the United States.

A large umbrella organization called the "Eighth of May Movement" exists in the Netherlands. Manning attended its last annual conference which had an attendance of over 10,000.

"I believe that the church is a community of people who share the same faith," says

Donohue. "The Spirit of God works in each of those people and ultimately the church belongs to them — to us. The people of any faith community should be involved in making the decisions which affect it."

"As more and more conservative bishops are appointed, we are becoming

more worried that a small core of people who long for the way things were in the Middle Ages could eventually kill the church of today by causing people to wander away, looking for other communities of believers where they can be more active participants," says Donohue.

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- reports on significant happenings in the Christian community and in the world,
- expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,
- provides opportunities for contact and discussion for the Christian community.

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Office hours: 8:15 a.m. - 4:15 p.m.

Editor:

Bert Witvoet

General Manager: Stan de Jong

Associate Editor: Marian Van Til

Assistant Editor: Robert Vander Vennen

Staff Journalist: William Fledderus

Correspondents:

Kathy Vanee: Mt. Lehman, B.C.; Thea Ewald: Smithers, B.C.; Margaret Van Ginhoven: Edmonton, Alta.; Hermina Dykxhoorn: Calgary, Alta.; Angela Terpstra: Regina, Sask.; Jeanet Sybenga: Winnipeg, Man.; Gertrude van Leeuwen: Winnipeg, Man.; Andy Oudman: London, Ont.; Nandy Heule: St. Catharines, Ont.; Stan de Jong: St. Catharines, Ont.; Reinder Klein: Woodbridge, Ont.; Walter Neutel: Ottawa, Ont.; Barend Biesheuvel: Pierrefonds, Que.; Anne Hutton: Kentville, N.S.; Alison de Groot: Washington, D.C.

Accounting:

Corrie de Jong

Advertising:

Suzanna Brasz

Circulation & Mailing: Grace Bowman

Layout & Design: Cecilia van Wylick

Typesetting:

Ingrid Torn

Proofreading:

Pamela Martin

Editorial Advisory Board:

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Thank you for this, Barbara

Another piece of Canada died when Barbara Frum succumbed to her 18-year-long struggle with leukemia on the morning of Mar. 26. I was surprised at my reaction when I heard the news. I did not know she had been sick and was therefore unprepared. But why should I care about someone I had never met, someone I had not identified with while she was alive. Barbara Frum did not strike me as a sister in Christ. At least I am not aware of her having had any deeply held beliefs about the sacrifice of Jesus. But then, the "good news" rarely surfaces on a news program.

But now that she is gone I realize that I will miss her interviews on "The Journal" — her persistent and honest probing of people and issues. Frum helped me understand Canada and some of its people. I still recall the candid interview she had with a group of teenaged girls about the strange experience of being sixteen.

Without batting an eye

The last interview I remember her conducting was the one with Mordecai Richler only a few weeks ago. Mordecai said some pretty nasty things about Quebecers, calling them paranoid and almost fascist in some of their ideas. Quebecers still are pretty upset about that interview and an earlier interview of Richler with the *New Yorker*.

Someone complained that Barbara Frum had not even batted an eye when Richler tore

into the Quebecois. I guess that was one of the most valuable attributes of Frum: that she could dig into all kinds of people without batting an eye. What many of us did not know was that, while she was not batting an eye, she was seriously ill. At the same time Barbara could and did show emotion when the subject was a painful one.

A model of integrity

Frum also helped me understand the world. I will never forget how she interviewed families and individuals in Moscow when *perestroika* really took hold. Or the day she was in Cape Town when Nelson Mandela was released. She was overcome with the joy and hope that this event evoked in the people all around her.

I liked her straightforwardness and her simplicity. Being in the business of journalism myself I saw Frum as a model of integrity. She seemed to be a woman on a mission. People who knew her well said she was hard-working and cared a lot about Canada.

I know why my eyes misted when I heard the news of her passing. "The Journal," one of the best educational and informational tools of our nation, will never be the same now that she is gone.

We need others to replace her, to offset some of the sad personalities that try to tell us they represent Canada for us.

BW

Can your covenantal child come out to play?

Many Christians don't talk much about God being a covenant God. That's too bad, really, because the concept is a rich one.

But I understand why some people do not get turned on by the idea.

I was in the study of a Ukrainian Orthodox priest the other day. He and I talked about what was happening in the former Soviet Union. There was another man in that study, a friend of the priest but not a parishioner. He began to talk with me about the necessity of being a believer in word and deed. When he found out I was the editor of a paper named *Calvinist Contact*, he said, "Oh yeah, you Calvinists believe in the covenant."

"You don't believe in the covenant?" I asked.

"I believe in the blood," was the answer.

I should have said, "Would that be the blood of the covenant, by any chance," but I didn't. (You always get these flashes of insight too late.) Instead I asked him why he didn't like our emphasis on the covenant.

"Because you people use it to keep others out," he said. "You draw lines around yourself. You are the covenant; others are out."

Covenant children

I had to think about that one for a while. Last night our church had a congregational meeting at which we discussed children participating at the Lord's table. We looked at some of the material that a synod of the Christian Reformed Church had approved on that subject. One paragraph said that covenant children should be allowed to participate if they made profession of faith even at an early age.

I rolled that term "covenant children" over in my mind a few times and decided that I did

not like it very much. I know that the children in my church are baptized and have received the sign and seal of the covenant. But that ceremony is a sign and seal of God's faithfulness, not theirs. Baptism may describe *whose* they are, but it does not say *who* they are. Consequently I hesitate to distinguish between my children and my neighbour's children, for example, by thinking that *my* children are covenant children and my neighbour's children are *not*.

Distaste for clichés

Another reason why I dislike the term has to do with my experience of it as religious jargon, stuff that means absolutely nothing to people who use it at certain occasions — baptism and Christian schooling — i.e., the covenant is for kids. Why don't they use the concept when they sell their car or buy a farm?

The idea of this rubber-stamp use of "covenant" makes me wreak havoc with a Dutch children's rhyme we used to say, transfiguring it as follows:

*On the covenantal mountain
Live two covenantal people
In a covenantal home
With a covenantal steeple.
And those covenantal people
Have a covenantal kid
With a covenantal teacher
And a covenantal grid.
And that covenantal kid
Eats his covenantal bait
With a covenantal spoon
From a covenantal plate.*

So, maybe my friend has a point about how we Calvinists abuse the concept of covenant.

BW

Letters

Help teachers remove climate of suspicion

Ach, if you could only know him! Glenn Ewald, I mean. If loving touch is what one admires, then hundreds, perhaps thousands from Emo, Ont., to Smithers, B.C., would be his living testimonials.

So it makes me sad to see so many misunderstand the interview Glenn Ewald gave to *Calvinist Contact* in the wake of an abuse case that was tried recently in a Smithers courtroom. Let me make it stronger still; I not only allow, approve of, give the okay to, but desire Glenn Ewald to toss, hug, playfully punch, pick up and carry my children.

Some letterwriters to *Calvinist Contact* (being two thousand or so miles — how many kilometres I can't figure — from Smithers, B.C.) are unfortunately unable to meet Glenn Ewald to know how healthy is his regard for children, how abhorred he is by the abuse of them.

There is a possibility that people missed the point(s). One is simple, but unresolvable at present. If an adult is not allowed to present character witnesses, evidence about the history of a minor ... perhaps then "word-against-word" may in some cases result in a controversial verdict. One has only to

hope and have a degree of faith in our juridical processes.

The other point is much more frightening: has our justifiable fear and horror about cases of sexual and physical abuse created such a climate of suspicion in our culture — including our Christian communities — that those in public leadership roles are inhibited from being the "indispensable therapists" that Alan Vandermaas (C.C., Mar. 13) wants teachers to be?

I hope one of my friends won't feel that I've broken confidence when I mention that I was shocked when he said, "I don't want any teacher hugging my daughter." It seems to me that the (very risky, very biblical) phrase "perfect love casts out fear" — I John 4:18 should be the goal that Christian communities work towards.

Are we to be reactionaries, who — sadly, belatedly — recognize that general societal problems are present wherever sinful people, Christian people, exist? When "denial" has been recognized as a horribly harmful response to sin, must we retreat to a position of fear? (A legalistic laager mentality: more guard dogs, fences and alarm systems. Or, in this case, open doors.)

Or do we think positively and daringly of that perfect love which casts out fear? Instead of criticizing Glenn Ewald, I would love to see a host of letters offering concrete ways of defeating the prevailing climate of suspicion. (This "climate" is so pervasive that I — perhaps unjustifiably — feel I have to display my "credentials" by stating that, yes, in my family there has been a court case involving physical abuse.)

My reply to people like Glenn Ewald is this: continue to toss child #1 in the snow, tickle #2, throw #3 into a saddle, hug #4. In gracious spite of our weaknesses, "God did not give us" (Glenn Ewald and his Christian colleagues, of whom I am one) "a spirit of timidity, but a spirit of power, of love and of self-discipline" (II Timothy 1:7).

It makes holy spiritual sense to me that Christian communities work to create a climate of trust, rather than to leave their teachers and students to — merely — exist in a climate of doubt and suspicion.

Curt Gesch,
Quick, B.C.

Takes dim view of pastors' proposal

Re: Derksen and Kooistra on pensions (C.C. Mar. 13, 1992). The flaw underlying Derksen's and Kooistra's view on pensions is their failure to recognize that pensions are deferred income (plus income earned on the deferred funds).

Whether the fund is sufficient or not is not at issue here. There may well be a need for review of the adequacy of

ministers' pensions, and for a concomitant actuarial assessment of the fund.

For the two theologians to suggest that the fund should be used for other than its intended purpose is tantamount to counselling breach of trust, misappropriation. This is almost beyond belief.

As to their "pay as you go" proposal:

consider the prospect of the Canada Pension Plan.

As to their indexing proposal, who, other than employees of governments with their taxing powers, enjoy indexed pensions? Should church members be "taxed" (further) to afford ministers this luxury?

H.J. Vandermaas
Brampton, Ont.

Ministers defend, promote their pension views

We thank you very much for the interview and your report on Carl Derksen's study.

We have received more than 30 responses to our brochure, mainly in support of our reasoning. Most of these responses are from retired or older ministers.

We would like to stress that "what we

are up to" is not in the first place the amount of the pensions, but rather the principle of having a pension instead of "honorable sustenance." If the church cares for its retired ministers and their widows and orphans we do not need the state to tell us how much money we should have in a fund and how to invest it.

We have still a limited number of copies of our brochures left. We are most willing to share our "plea for justice" with interested persons. Just write to: Rev. J.C. Derksen, 179 Rennie Drive, Kitchener, ON N2A 1J7.

Carl Derksen, Rem Kooistra,
Kitchener-Waterloo, Ont.

Questions validity of group pressure on government

I always enjoy reading Maynard VanderGalen's articles. In his contribution to the Mar. 13 *Calvinist Contact*, he described his experience of demonstrating along with 40,000 other farmers. His emotions must have differed from mine. To me it was a sad spectacle.

I have always considered the farmers to be a bastion of independence. Now that illusion has vanished.

We are seeing many groups, yes even

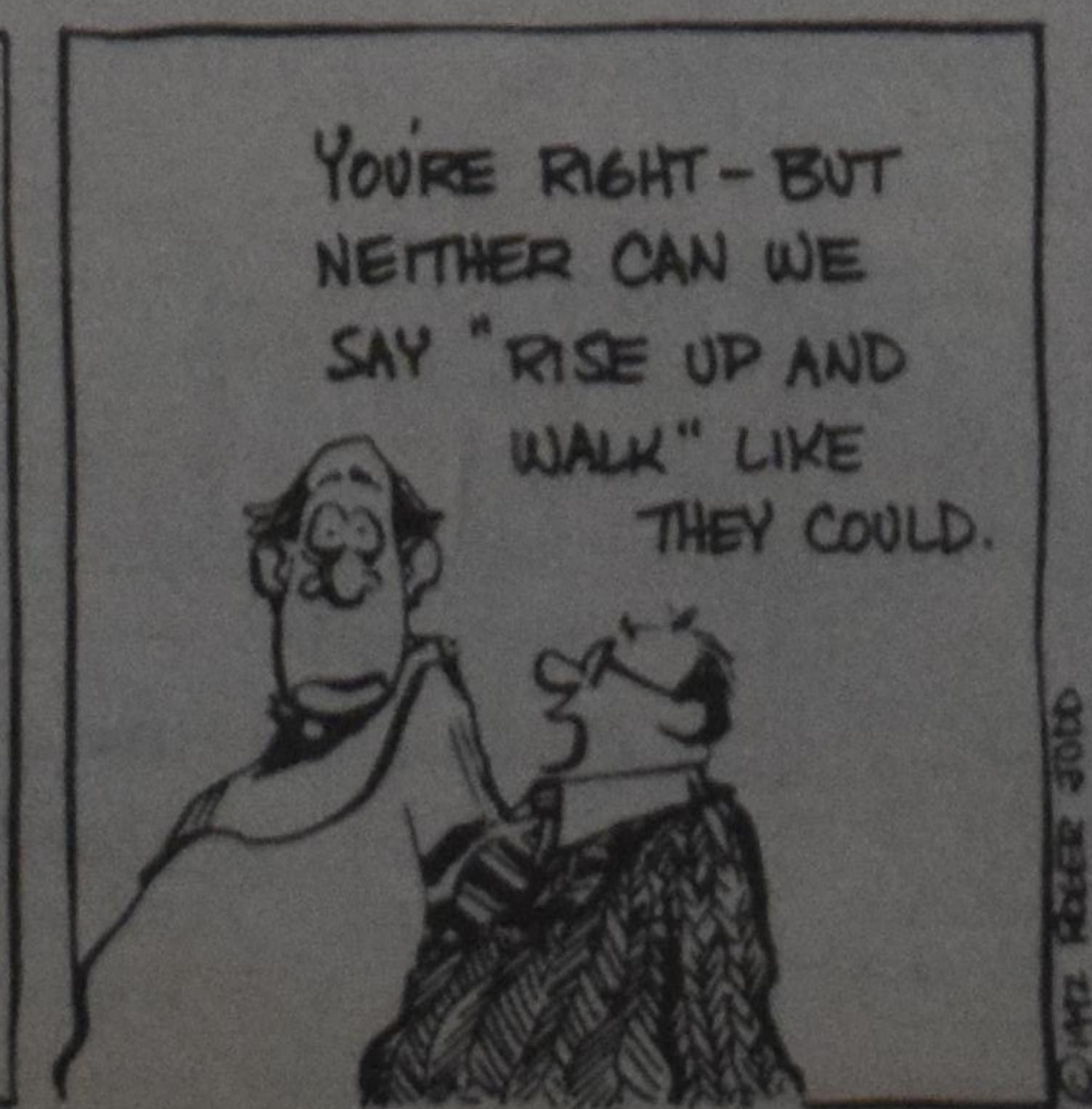
provinces lobbying the government. The sad reality is that citizens have become pawns in the hands of government. The farmers in this case were enthusiastic participants. The winner here was the head of the Liberal Party with his senseless hat-waving.

Unfortunately things will not get better if we continue to let ourselves be used. Unless we learn to stand on our own feet and elect a government that works for its people, rather than using

them, this country will sink ever deeper into collapse.

Mr. VanderGalen writes that the Canadian Marketing system is the best solution in an imperfect world. Two wrongs do not make a right. Producing only what is needed domestically somehow does not ring right with me. Maybe he could elaborate on this in some future article.

George G. Couperus
Brighton, Ont.



News digest

MVT, column editor

Drought worsens Peru's cholera epidemic

LIMA, Peru (EP) — "Cholera without pure water is inviting the enemy," says Rev. Oscar Bololi, the National Council of Churches' Latin America secretary.

A midsummer drought has reduced the reservoir serving Lima to the lowest level in 50 years. As a result, Peru continues to suffer the highest incidence of cholera in the world. Last year 322,562 cases were reported with 29,909 deaths and 119,523 victims hospitalized. During the first week of 1992 alone, 4,000 new cases were reported.

In mountain and jungle areas of Peru, the death rate due to cholera is higher than on the coast because health facilities are more scarce, the poverty is greater and the civil war more intense. In some localities more than half the cholera victims have died.

The NCC's Latin America office supports two projects working with poor people in the mountains and jungles. The Integral Development (PRODEI in Spanish) has trained community leaders in the epidemic's causes and prevention. They pass on this information to local promoters who conduct neighbourhood campaigns in water purification, fumigation and construction of latrines, garbage treatment and first aid for victims.

The Center for Studies and Prevention of Disasters (PREDES) has produced educational materials and financed prevention campaigns, in addition to giving technical assistance in construction of community reservoirs and water treatment modules.

Cholera is contracted by ingesting food or water contaminated by feces infected by the *Vibrio cholerae* bacterium. The disease affects the intestines, causing diarrhea, fluid and electrolyte loss, and, if untreated, death. Latin American peasants and Indians are most vulnerable because many rivers, canals and irrigation ditches are used for sewers, bathing, drinking and watering crops.

Burmese refugees get more aid

DHAKA, Bangladesh (EP) — World Vision U.S. has increased to \$97,428 the amount of relief aid to persecuted Moslem refugees from Myanmar (Burma) pouring into Bangladesh, according to World Vision U.S. president Robert Seiple. The refugees, primarily ethnic Rohingyas, have been streaming into Bangladesh since late last year, when the Myanmar military began a campaign to annihilate all minority groups.

More than 65,000 refugees, and perhaps as many as 100,000, have fled majority-Buddhist Myanmar to Bangladesh this year. The refugees are suffering from malnutrition, exposure and sickness, and tell of atrocities committed by Myanmar troops, said World Vision Bangladesh executive director James Hilton.

Beyond Belief

Letters/News

Let's chuck the sitting duck

Ten years ago I went on a duck hunting trip in central Alberta with my three brothers-in-law. I had never before gone on such a trip. We drove for four hours and finally reached a remote, ideal duck area. We stepped out of the jeep and headed for the marsh with all of our gear: shot guns, decoys, etc.

After two hours of patience, we enclosed a bogged area full of sitting ducks. All of a sudden my one brother-in-law said in a loud voice, "Shoot!" And we did. Our harvest was six big ducks. After the shooting I found myself on the ground staring at a flock of free flying ducks going south. We did not shoot any of them. Why? Because they were flying and not sitting. Flying ducks are free; they go places, even as far as south.

The Christian Reformed denomination is, I believe, manifesting a "sitting duck" theology and practice.

Today we do more sitting than ever. We sit on church committees, we sit on councils, we sit in the car, the home, in church, on vacation and on the job. It would be interesting to know how much sitting Jesus, Peter and Paul did in first century Palestine. In missionary experience it is a known fact that the more committees, meetings, buildings and offices we have the more sitting we do and the more nothing gets done. We need to be free to fly! But how?

We fly by training brother Gerrit and sister Henni in the pew. We teach them that they are called by God to kingdom service in the here and now, that God has given them gifts and that God needs

them to fly to go and do mission. Gerrit and Henni need to understand that missions is not sending a "specially" called missionary to the remotest area of dark Africa but that God sends them as well, wherever they are or whatever they do. Only then will God's mission come to complete fruition.

Seminaries and other congregational educational institutions are to be geared towards the lost, the sick and the dying, not only to the saved and the well. It's a denominational disgrace for missionaries to have to go to outside educational schools for training in evangelism and discipleship ministry

such as Fuller, Trinity and Columbia.

We need humility. We must be willing to let the freedom and power of the Spirit break our cold, rational, naval-gazing philosophy of kingdom service. We are blessed with great resources such as talents, gifts and material wealth. Let us all practise a flying duck theology. Only then will all of us pray, give and suffer for God's loving kingdom.

Peter Mulder,
CRWM missionary
San Pedro Sula, Honduras

Building codes apply to churches in the USA

Thank you for the article about the Americans with Disabilities Act in the March 6 issue of *Calvinist Contact*. It was well done and, I believe, important.

Just for clarification, the ADA is a Federal Act dealing with human rights. One of those rights is the right of access. As such it requires actions to be taken which will correct situations that do not at this time allow those rights. As you correctly pointed out this does not apply to "churches or religious organizations."

However, building codes in the US are a matter of state and/or local regulations. These include safety requirements, fire escapes, etc. They

also include accessibility features. Building codes do apply to churches but the accessibility requirements are not put into effect for churches in established construction. They are required in new construction or in substantial renovation. I believe this is the same as you pointed out for Canada.

This is just for your information in case someone questions it further.

Again, thank you for the article. I really appreciate the attention you give to disabilities from time to time.

Rev. Ted Verseput
Director Committee on
Disability Concerns
Grand Rapids, Mich.

RBC campus wins excellence in construction award in national competition

GRAND RAPIDS, Mich. (RBC) — The new campus of Reformed Bible College (RBC) has received the "Excellence in Construction Award" in an American national competition in which 130 contractors across the U.S. had submitted projects. The award was given for RBC's new classroom/library buildings and the interconnected chapel.

Gary Vos, president of Dan Vos Construction Co., Ada, Mich., received the award in Orlando, Fla., from the annual Associated Builders and Contractors convention on Mar. 14. He

was joined at the event by RBC's Thomas Holwerda, vice-president for business administration. Holwerda had also served as campus development chairperson.

The project won recognition for the outstanding craftsmanship and complexity as well as the construction company's aggressive efforts to assist the college in prioritizing needs and in controlling costs. The chapel and the education buildings are interconnected, but distinctive and different on the exterior because of the way in which they blend into the campus landscape.



'Networking'

A few weeks ago I had the opportunity to watch the "Networking" video designed to convince customers and salespeople to join the Amway network. The sales pitch was aimed primarily at making our dreams into reality, i.e. our dreams of independence, immeasurable wealth, extensive vacations.

Those who witnessed to the wonderful difference that "networking" had made in their lives spoke from spacious living rooms, swimming pools, sunrooms and Cadillac-rich driveways. The witnesses were all couples and/or intact families who looked lovingly at each other as they described their lives before and after the "Network" discovery. To say the least, I was appalled at the crass materialism and superficial happiness promoted in the video.

What ever happened to contentment?

What ever happened to satisfaction with one's status quo? Or being content with what one has? Or with what one can create with one's hands? With being in the work place and happy to draw a salary that provides a roof over your head and food on the table? Social psychologists have discerned that it is not deprivation that causes people to feel frustrated and aggressive but it is the perceived gap between our expectations and our situations that fosters frustration and anger towards so-called injustices.

The greater the discrepancy between our dreams and reality, the greater the frustration and subsequent angry dissatisfaction. And when the promoted dreams consist of a level of consumerism and lifestyle that defies all notions of stewardly contentment with one's present material well-being, then one can only expect the levels of dissatisfaction to become greater than ever before.

Re-evaluate the dream

In a world where it is being acknowledged by the secular as well as the Christian press that our children will have to do with less than was customary while they were growing up, it is time to re-evaluate the stuff of which dreams are to be made.

Our immigrant parents came to this country to "better" their lives, but they were more content with a lot less than we now possess. Our children may well have to reduce their expectations to that previous "lower" level. I hope and pray that their dreams will consist of caring for God's world by limiting their demands; of sharing what they have with those who do not; of finding contentment in work and wages that provide enough.

What is really mind boggling is that "Networking" and its sales pitch originate with Reformed Christian brothers.

Alyce Horzelenberg Oosterhuis is assistant professor of education and psychology at The King's College in Edmonton.

Arts/Cinema

Cinema summaries

Marian Van Til

Medicine Man

Rated PG

Stars Sean Connery, Lorraine Bracco.

Screenplay by Tom Schulman and Sally Robinson.

Directed by John McTiernan.

Medicine Man has some good things going for it: Sean Connery's acting, the profound beauty of the Mexican rain forests (in the story they're South American), glimpses of the fascinating customs and culture of a forest Indian tribe, and occasional lapses into excellent scriptwriting. But if you're going to spend money on this, save yourself some by waiting till it comes out on video. Here's why.

The story revolves around Dr. Robert Campbell, a crusty, senior research scientist who works for a group called Anson Laboratories. Campbell's been in a remote area of the rain forest (we used to call it "the jungle") for some three years and is working on a mysterious project which he refuses to leave. No one quite knows what he's doing: his scientific method is fine but his personal methods are rather unorthodox.

Thwarted expectations

At last Campbell sends word that he needs a research assistant and various pieces of equipment. When the stuff and the assistant arrive he's livid: the assistant is a woman, Rae Crane, whom he assumes is some no-name graduate student the company thought it could spare. Of course we figure out immediately that she's much smarter and ranks much higher than Campbell's prejudices are allowing. Campbell, we see later, has various demons with which he's struggling.

Campbell has stumbled onto a plant from which he's been able to make a cancer-curing serum. But he can't duplicate the stuff for some reason and he needs Crane's help to figure out why.

Thus begins a testy, sparring partnership between the pony-tailed, grizzled "medicine man" and the brassy, Bronx-bred scientist who has never done any field work. Only in the film's latter moments does their relationship melt into normalcy and, it's implied, into something more. The audience won't like Crane's constant whining (and horrendous Bronx accent) any better than Campbell does. Throughout much of the film she is an unsympathetic character — not a great example of intelligent, independent womanhood.

An excuse for a story

Crane's secrecy is not ego-motivated but is meant to try to protect the Indians from the fast-enough encroaching loggers, and from foreign diseases and a way of life to which the natives would be ill-suited.

Campbell's relationship with those Indians, whom he greatly respects, should have been the plot. *Medicine Man* is always most interesting when the forest and its people are in the foreground.

That would have served director John McTiernan's purposes better as well. In interviews McTiernan has said that it is important to him to get out the message about the dangerous and far-reaching consequences of hacking down the rain forests worldwide at a stupendous rate (100 acres a minute!).

If that's so, he missed a great chance here to interweave an urgent (and fascinating) ecological message with what could have been a good story. True, it is unnerving to see pristine jungle attacked by bulldozers and scarred by deliberately set fires. But McTiernan spends only a moment on that.

He shows little, too, of the effects such destruction has on the Indians it displaces (we see *Campbell*, not the Indians surveying the ruins of their village); and though Campbell and Crane try to get the loggers to hold off until they can collect more of the flowers they need for their drug (which grow only in a limited area), nothing else about the devastation of flora, fauna and habitats comes into the picture.

None of this is seen from the Indian point of view. In the end, this "odd couple" story could have been set anywhere. The rain forest and the Indians were just accessories to it.

Christian multi-media extravaganza to open in Spain



TORONTO (PPI) — The Pavilion of Promise, the multi-media, multi-theatre presentation of the story of redemption from Genesis to Revelation, is scheduled to be exhibited at Expo '92 in Seville, Spain, beginning next month. The Pavilion may represent one of the most important steps of faith in the history of short-term Christian outreach in Spain, its directors believe.

The Pavilion, featuring the musical spectacular, "The Scroll," will present the story of the Gospel in a clear, concise manner to approximately 8,000 visitors per day for the duration of Expo from Apr. 20 to Oct. 12, 1992.

The "Pabellon De La Promesa," as the Pavilion will be called in Seville, was also featured at Expo '86 in Vancouver and Expo '88 in Brisbane, Australia, with spectacular results. In Vancouver and Brisbane almost two million visitors viewed the presentation and thousands made first-time decisions for Christ.

High-tech, but modeled on Moody

David Mainse, president of the Pavilion of Promise International Inc. and of Crossroads Christian Communications (CCCI) in Toronto, says that much of his inspiration for this dramatic undertaking came from the experience of the great evangelist of the last century, Dwight L. Moody.

Moody took the Gospel to the 1893 World's Fair in Chicago — an effort, which although costly, also produced great spiritual results. Mainse believes that Expo '92 offers a similar opportunity for the 20th century. "Although the Expo '92 project is a bold step, I believe that it presents an unparalleled opportunity to share the promises of God with

a dying world," says Mainse.

Bruce Stacey, vice president of Special Projects at CCCI, is the composer of "The Scroll," which carries the message that compels each visitor to confront the question of where he or she fits into God's plan for humanity. "The Scroll" employs the latest in laser technology in combination with music, live performance, film and narration to convey an exciting, audio-visual of the story of creation, the life of Jesus, his death and resurrection and the great hope for humankind, his return.

In a 1986 review the *Orange County California Register* described the presentation as a "big winner": "This hour-long, multi-media tribute to Creation and the Life of Christ...makes Cecil B. DeMille's *The Ten Commandments* seem like a home video of baby's first steps.... By the end of opening day the word-of-mouth reviews were nothing short of ecstatic..."

The Expo '92 Pavilion consists of three theatres, an amphitheatre and a chapel. Hundreds of hosts and hostesses will guide visitors through the three sections of the Pavilion in Spain at a rate of 150 people every 15 minutes throughout the 45 minute-long presentation, 12 hours a day. Hosts and hostesses will also be prepared to share the Gospel and pray with those seeking

further information and spiritual guidance after their encounter with the promises of God. The Pavilion will be located in the heart of the Expo site.

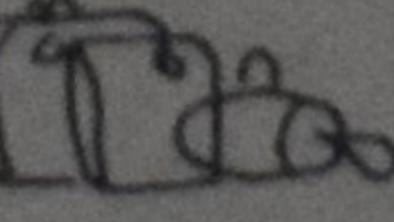
'Big names' involved

Prior to 1986, Bruce Stacey felt impressed to begin working on the musical. The late Malcolm Muggeridge, famed British broadcaster and journalist, narrated the original English version of "The Scroll." He accepted the invitation because of his love for the Word of God which provided the bulk of the text for the musical.

Paul Mickelson, the American Christian composer and arranger, also accepted Stacey's invitation to become involved with the project. Other musicians featured were Barry McGuire, Scott Wesley Brown, Bob McBride, Karen Kelly, Pete Carlson, Bruce and Elaine Stacey and the national Philharmonic Orchestra and Choir of London, England.

Since its runs at Expo '86 and '88, "The Scroll" has been performed in Singapore and in Toronto's Ontario Place with conductor Boris Brott. It's most recent appearance was in St. Petersburg, Russia, for the Christian Arts Festival on Jan. 6, 1992, from where it was telecast throughout the Commonwealth of Independent States.

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Church

Marian Van Til, page editor

Lutherans, Reformed propose full communion

CHICAGO, Ill. (EP) — Lutheran and Reformed theologians are proposing "full communion" among their four churches after more than three years of conversations which concluded at a meeting in Chicago Mar. 7-8.

The Evangelical Lutheran Church in America, the Presbyterian Church (U.S.A.), the Reformed Church in America and the United Church of Christ are being asked to "recognize each other as churches in which the Gospel is rightly preached and the sacraments are rightly administered according to the Word of God."

The recommendation for full communion encourages the sharing of the Lord's Supper and makes provision

for joint services. It calls for recognition of each other's ministries and provision for "the orderly exchange of ordained ministers of Word and sacrament."

It also includes the withdrawal of any historical condemnations of one side by the other from earlier centuries.

"Full communion will also have implications for greater consultation and collaboration in decision-making among the four churches," an official release on the proposals states.

"Some in the ELCA will see the set of recommendations in this report to be premature; others will consider it to be long overdue," observed Rev. Daniel F. Martensen, associate director of the ELCA's Department for Ecumenical

Affairs. "My hope is that the ELCA will be able to live up to the ecumenical moment it now faces."

Basis now for 'substantial fellowship'

"In the past these churches sometimes have insisted on full agreement before fellowship," said Rev. Timothy Lull, academic dean of Pacific Lutheran Theological Seminary and co-chair of the group. "We are proposing instead that our findings suggest a basis for substantial fellowship now, with continuing serious conversations enriched by the legitimate diversity between these traditions. Our report tries to change the dynamics between our traditions from 'If we agree on everything, then we

can share the Lord's Supper' to 'Because we have so much in common, therefore we can have full communion now, with continuing friendly discussion of our differences.'"

The Lutheran and Reformed churches formed the Lutheran and Calvinist wings of the Reformation in the 16th century. There were differences over such issues as the understanding of the Lord's Supper and the question of predestination. The report does not dismiss the significance of the differences but says they need not be a barrier to mutual recognition. In this respect the report parallels the Leuenberg Agreement adopted by Lutheran and Reformed Churches in Europe in 1971.

"Early in our conversations

we had a major consultation reviewing almost two decades of fellowship among our European churches," Nickle said. "We saw a credible model which had worked well there. Thus we were able to build our report on the Leuenberg experience as well as three earlier rounds of Lutheran and Reformed dialogue in North America."

Dialogue between the ELCA and the Episcopal Church resulted in a call for closer ties between those two churches last year. Discussion of those recommendations was delayed following outcry for more study.

Outreach aims to help Amsterdam prostitutes find a way out

AMSTERDAM, The Netherlands (EP) — A team of young women missionaries from Youth With a Mission (YWAM) is sharing the Gospel with Amsterdam prostitutes by offering free manicures.

The missionaries travel in pairs, visiting the prostitutes in their small window rooms in the city's red light district. An estimated 8,000 prostitutes work in the district.

If their offer of a manicure is accepted, the missionaries spread out a tablecloth, serve tea or coffee and leave behind a single rose with a personal note. During the 45 minutes or so it takes to complete the job,

one of the missionaries will talk with the prostitute, share her faith and ask if there is anything they can pray about for them.

Loving, not lustful, touch

Touch that "comes out of love, not lust" makes a big impression on the women, who freely talk about their lives and problems and ask for prayer, said YWAM missionary Alys Blakeley. "A loving touch is very healing," Blakeley said. "To be able to hold their hand while they talk about painful things in their lives, as they do sometimes, is wonderful."

Blakeley said most of the prostitutes have terrible backgrounds and many were abused by their fathers. "They really open up to us because they know we are Christians," Blakeley said. "They are much different to what someone might think. They hurt, cry and feel just like anyone else."

Blakeley said she had no qualms about helping prostitutes look prettier. "It provides a wonderful opportunity for us to spend time with them," she said. "It is nice that they can close their window curtains to clients and just sit there for an hour with us."

The ministry, which is called Shining Light, come from a passage in the book of Proverbs which says, "the light of the righteous shines brightly, but the lamp of the wicked is snuffed out." The team hopes their ministry will lead to some of the women snuffing out their red lights for the last time.

Canadian churches help raise funds to fight hunger

MISSISSAUGA, Ont. (WVC) — This past month over 100,000 Canadians went hungry to help make World Vision's 30 Hour Famine a success. Nearly 700 church groups took part in the event to raise funds for the fight against world hunger.

"We have already started receiving money from the groups that participated. We are encouraging groups to send their money in as soon as possible. Then it can help feed people in countries such as Brazil, Thailand and Mozambique," says President Don Scott of World Vision

Canada. "Based on last year's success and the number of people who registered to participate this year, we expect to raise \$2.4 million from the event."

Most of the groups who participated in the "famine" took part this month. Some groups will be concluding the famine in the next few months.

"We are grateful to all the people who took part or sponsored participants," says Scott. "They have shown that Canadians care enough to make a difference in the lives of hungry people around the world."

'Cult Awareness Day' designated by U.S. Christians

EL CAJON, Calif. (EP) — The first Sunday in May has

been designated as "National Cult Awareness Day" by a number of leading counter-cult ministries in the United States. Outreaches such as the Christian Research Institute, Watchman Fellowship, Utah Missions, Ex-Mormons for Jesus, Equipper's Inc. and Mormonism Research Ministry are asking Christians across the country to remember in prayer those who are members of cults, have family members in cults, or are working to expose cults. Organizers cite the explosive growth of cults as one reason for the observance. Jehovah's Witnesses are reportedly increasing by 250,000 members per year, while the Church of Jesus Christ of Latter Day Saints (Mormons) is growing at a rate of 1,500 per day, or about one convert per minute.

Is someone waiting for you?

More job openings are available than RBC graduates can fill. There are people waiting for you. If you have a heart for ministry, there are mission agencies and churches looking for qualified candidates. We can help you prepare.

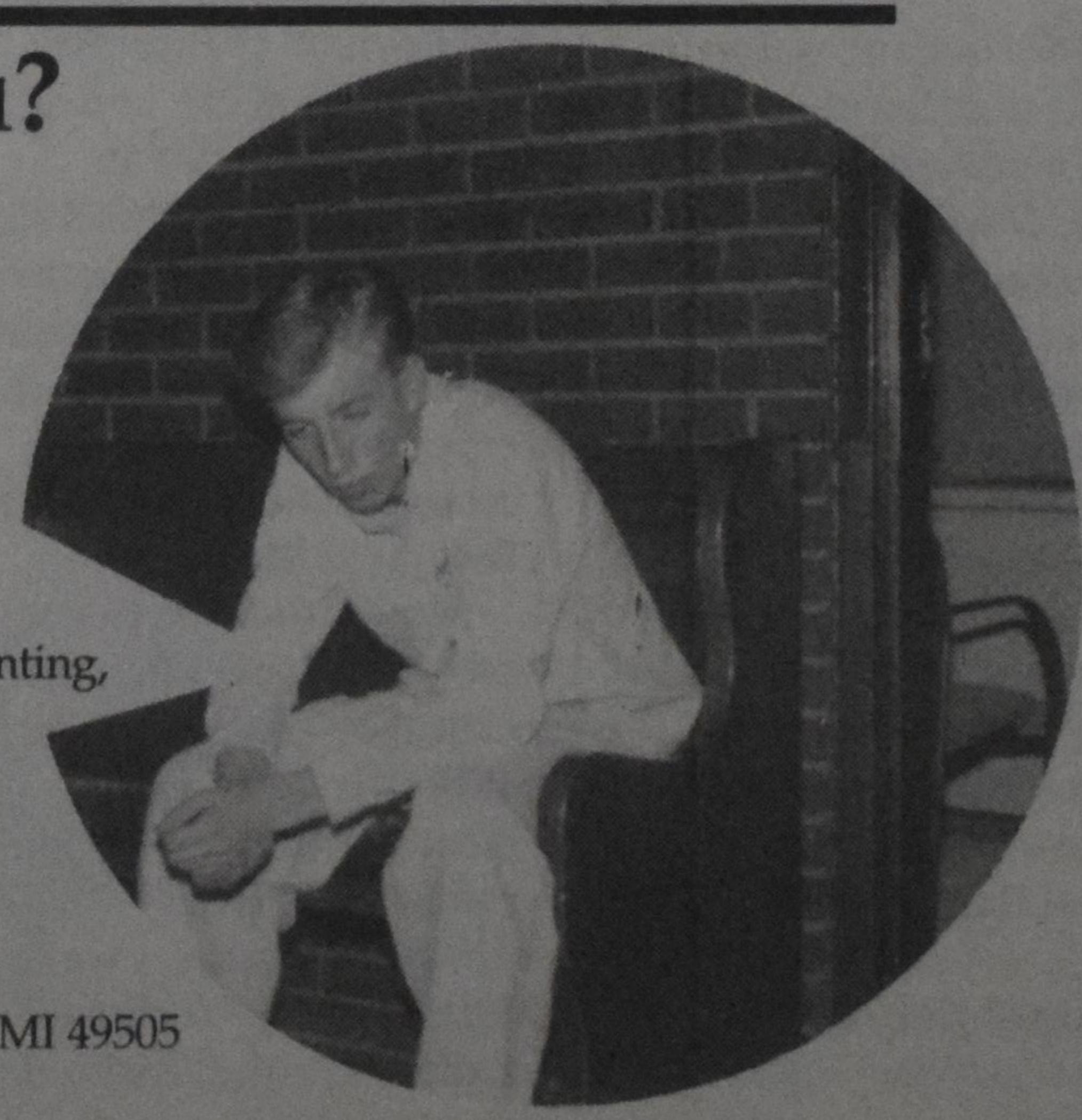
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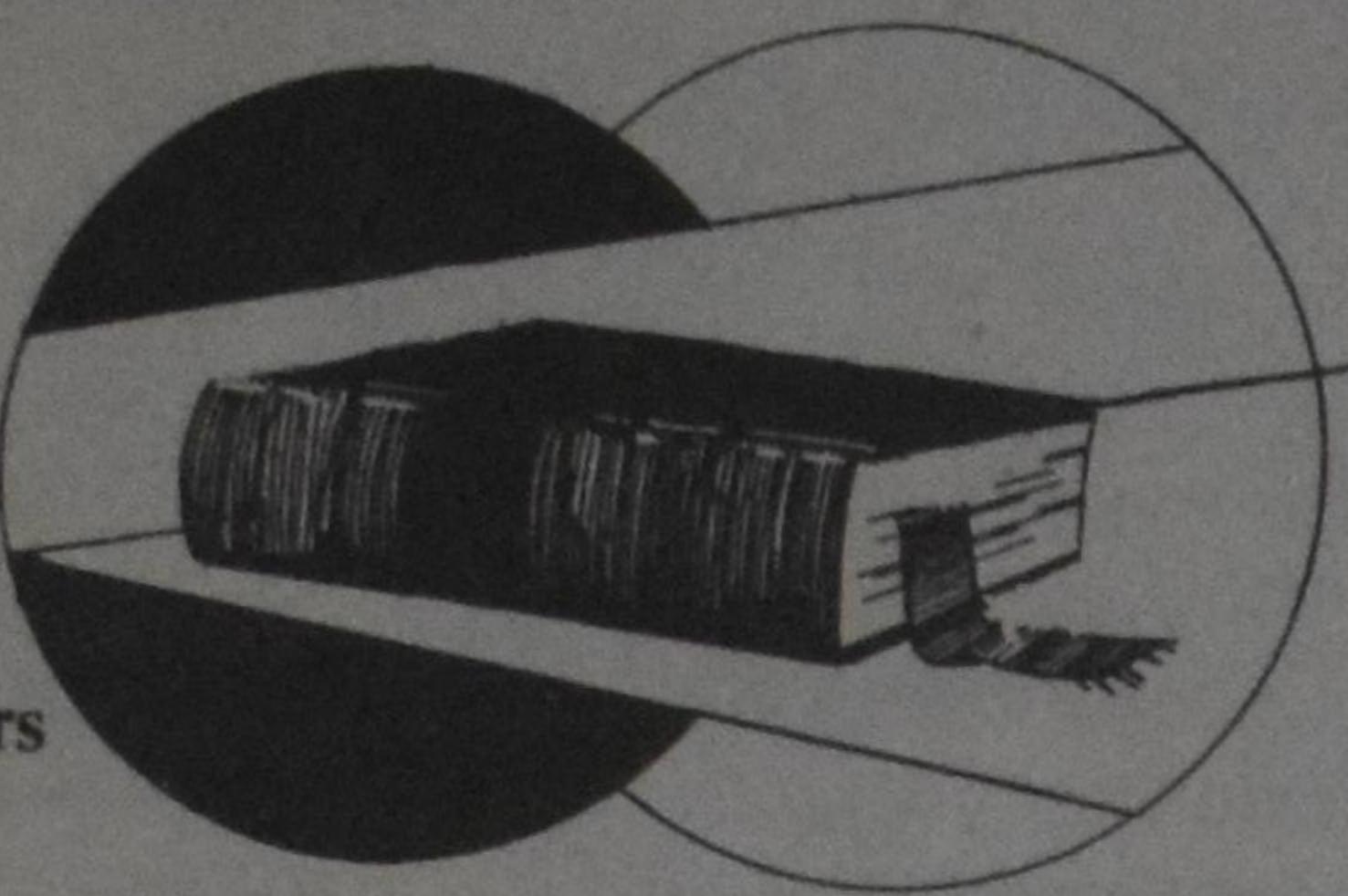
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A sin among others

"Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God" (I Cor. 6: 9-10 NIV).

The Apostle Paul writes these words as an elaboration of his general statement that "the wicked will not inherit the kingdom of God." If we read these words out of context, we might well exclaim: "Who can be saved?" For which one of us can claim that he or she is not an adulterer, in the light of Matt. 5: 28, or not an idolater, in the light of Eph. 5: 5? Can any of us in the West claim that we are not greedy? Are we not all thieves and slanderers when judged against the radical demands of the Ten Commandments? Does this then mean that none of us can enter the Kingdom of God?

Certainly not. The next verse states that the Corinthian Christians had previously been people who had been guilty of the very sins that are here described, and it is to them that Paul now says: "But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God." The fact of the matter is that God loves sinners, and the Kingdom of God is wide open to them. The point of the previous verse is that the Kingdom of God is closed to those who refuse to recognize their sins as sin, and to turn away from them.

Homosexuality

Among the sins referred to are those of "Male prostitutes" and "homosexual offenders." The Greek words which Paul uses are actually much more explicit: *malakoi* and *arsenokoitai*, literally "soft-ones" and "male-sleepers." The former term refers specifically to "catamites," men and boys who allow themselves to be misused homosexually, and the latter designates a male homosexual in the sense of "pederast" or "Sodomite." The second word is used by Paul also in I Tim. 1: 10.

It seems to me important to make two points about the mention of homosexuality in this context. The first is that homosexual conduct is a sin, and needs to be recognized as such. The second is that it is a sin among others, and is on a par with sins with which all Christians have to struggle.

There is a great danger in the contemporary argument that homosexual practice is a legitimate alternative to heterosexual practice according to biblical norms, because this argument can deceive people into believing that same-sex relations are not sinful. But the apostle here warns us with great seriousness: "Do not be deceived."

But on the other hand, we must not single out homosexual practice as a more heinous sin than stealing, or heavy drinking or slandering. I dare say that a Christian journalist who engages in consistent and malicious misrepresentation is guilty of a more serious offense in the eyes of God than a Christian homosexual who occasionally fails in his struggle to be celibate, and is sorry for it.

Catechism's strange omission

It is a curious thing that the *Heidelberg Catechism*, when it quotes I Cor. 6: 9-10 in the answer to question 87, omits the reference to homosexuals. The words for *malakoi* and *arsenokoitai* are not found in the original German text of 1563, nor in any of its translations which I have been able to consult. I do not know the reason for this omission. Perhaps it was motivated by a kind of misguided prudery, which did not want to mention homosexuals in a catechism designed for both young and old.

Personally, I would like to believe that the authors of the catechism had another reason: that they wanted to spare Christian homosexuals even the suggestion of the terrible lie that God's grace was not for them. For there is nothing closer to the basic message of the *Heidelberg Catechism* than this: God loves homosexuals.

German evangelicals seek to drive away the 'spirit of doom'

HANOVER, Germany (EP)

— Protestant church leaders at the Association of Missionary Ministries second annual theologians' congress took steps to drive away the "spirit of doom" from the churches and instill more encouragement into the clergy, the German Evangelical Alliance reported.

The Protestant churches in Germany have been losing members steadily for the last few decades: only five per cent of the country's 29 million Protestants worship regularly. This "recession" causes depression among ministers, said Rev. Horst Hahn,

chairperson of the association.

"It is hard to believe that the Gospel message is the most important thing in the world when reality seems to point in the opposite direction," he said.

Bishop Theo Storg of Württemberg called on Christians to live a "life of thanksgiving" and not be preoccupied with the accumulation of material wealth. Ministers and laity should have a regular quiet time, Bible study and prayer.

East German participants said the massive changes in Germany had taken a toll on the churches. Saxonian church

officer Rev. Dieter Auerbach said the churches had become "strangely silent" in contrast to the days of the peaceful revolution. They had not officially commented on the difficult economic situation in East Germany, he said.

While people feel a great need to discuss past and present difficulties, pastors themselves feel drained of their spiritual resources, the report said. Politicians expected the churches to take over more social responsibility, but the churches lack qualified Christian teachers, doctors, nurses and other staff to do the job properly.

Zairean soldiers kill 15 in crackdown on Christian peace march

Richard Nyberg

ABIDJAN, Ivory Coast (NNI) — Zairean soldiers opened fire on thousands of Christians marching peacefully through the capital of Kinshasa, killing 15 people on Feb. 17. The marchers were calling for the reconvening of a suspended national conference on the country's political future.

The march "for peace and hope" got underway after Sunday morning services Feb. 17 as thousands of churchgoers poured onto the streets of the capital carrying Bibles and candles.

The event was reported to have been organized by outspoken parish priests. However, the day before the march was to take place city authorities banned the grassroots action. Likewise, Roman Catholic leader Cardinal Frederic Etou did not support the march.

The Ministry of Interior insisted on state radio that security forces intervened after being "attacked with knives." Zairean Human Rights League chairperson Bwana Kabwe said, however, that many members of his group were out on the streets at the time. "I can assure you that there was no attack" by protesters, he said.

The crackdown comes as the

vast Central African country's historical backers — Belgium, France and the United States — have called on President Mobutu Sese Seko to reconvene a national political conference suspended Jan. 19 by Prime Minister Nguzo Karl-I-Bond. Bond is Mobutu's fourth prime minister in less than a year. Mobutu, who has held office for 27 years, has come under increasing international pressure to resign.

The country has not returned to normalcy since last September when disgruntled soldiers went on a rampage in many cities killing and looting at will. More than 15,000 foreign workers and missionaries were evacuated at that time by Belgian and French troops.

Inflation in the former Belgian colony skyrocketed to 23,000 per cent over three months according to Western diplomatic sources. Food and medicine is in short supply and unruly troops continue to control the streets and loot at will.

Catholics number about 15 million and Protestants another 5 million in a total population of 37 million. Zaire also has thriving indigenous churches, most notable among them the Kimbanguist Church.

Most of the Protestant churches belong to the all-encompassing Church of Christ in Zaire, which was organized by government edict. The church came under harsh persecution in the 1960s and 1970s under Mobutu's "authenticity campaign" to "re-Africanize" his country after years of colonialism.



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Integrity —lost and found

The former PTL president speaks out

Dan Wooding

It's hard to imagine Richard Dortch going to prison. He was known in the Assemblies of God as "Mr. Integrity" for his work in helping to restore fallen pastors. But this soft-spoken leader got himself enmeshed in the tumultuous events that saw the PTL empire crumble, and he paid the price. The PTL scandal changed his life in a dramatic way and put an abrupt halt to his 36 years in the ministry.

"I was Mr. Clean at PTL. I felt that nothing could happen to me. But it did!" Dortch told me in Washington, D.C., just a few weeks before the 5th anniversary of the PTL scandal, a travesty which made international headlines and changed the course of many lives.

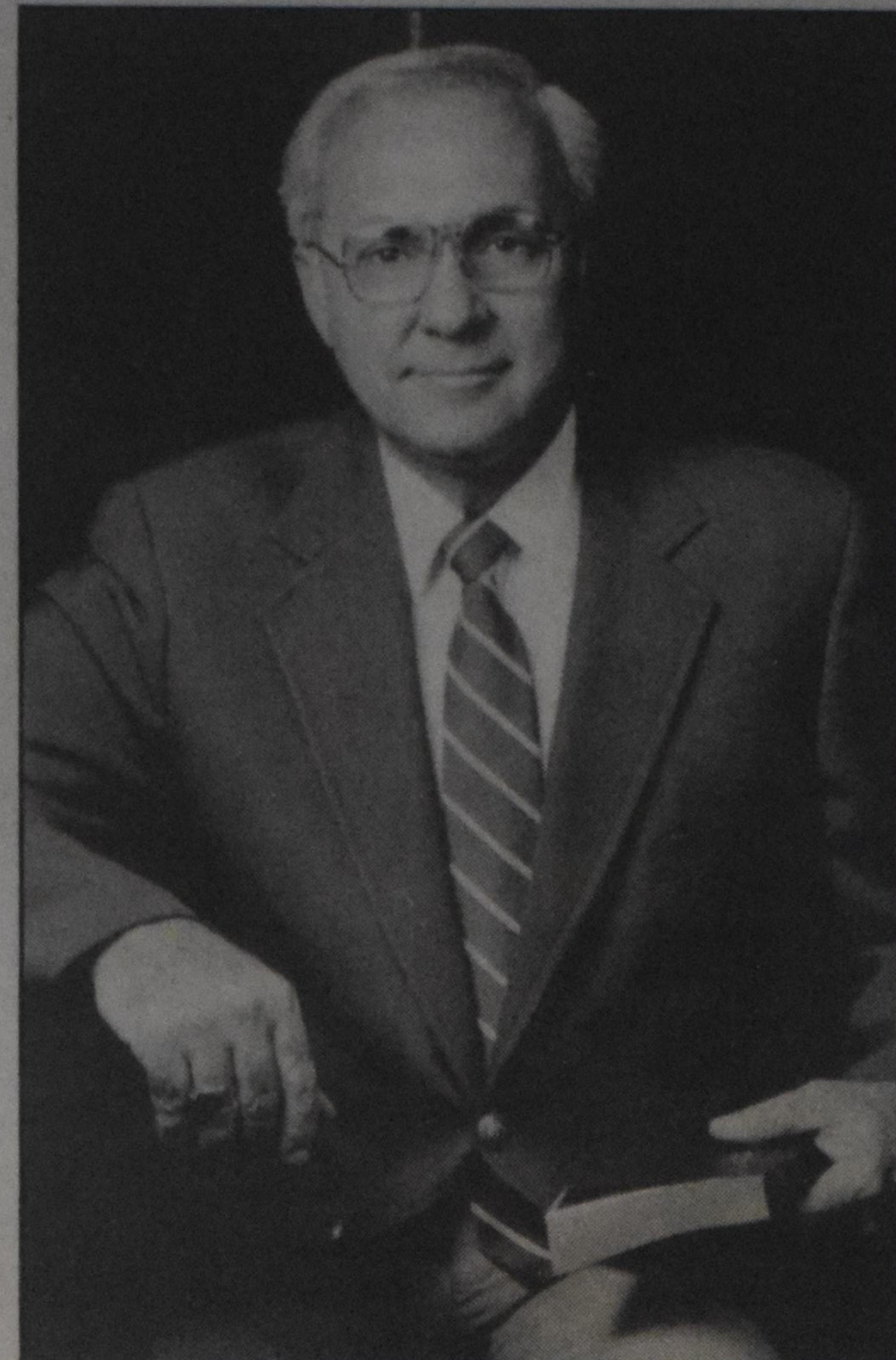
"I should have screamed," he admitted, "but I wanted to be a good guy and be a pastor to other people in my heart of hearts. I didn't want to do anything wrong. But there are times when we lovingly, but firmly, have to move into people's lives. We fail God and we fail ourselves if we don't do this and say, 'What in the world is going on? What are you doing? What's happening?' I don't mean that in a mean-spirited way."

"Only one man in America, imagine this, of the millions of people that saw us [on television] every day, called me a year before it happened, and said, 'If you don't get control of PTL, in one year, God will write, 'Ichabod' [where is the glory?] over the doors of that ministry. Out of the millions of people, that man loved me enough to confront me.'

Now Richard Dortch is a changed man. He has served his prison time and is devoting his life to helping other Christians in crisis through Life Challenge, a ministry based in Clearwater, Florida, the very town where Jessica Hahn had her notorious tryst with Jim Bakker. Dortch has chronicled his role in the incredible PTL story in a new book called, *Integrity: How I Lost It and My Journey Back* (New Leaf Press).

Complex person

Dortch had been Jim and Tammy Bakker's "Father Confessor" for years and felt privileged when Bakker asked him to come to PTL to become the co-pastor of Heritage



Richard Dortch.

Photo: Dan Wooding

Village Church and the senior executive vice president. But when he moved there and took up his duties on Jan. 1, 1984, he found he couldn't control Jim Bakker's erratic behaviour.

He describes Jim Bakker as "probably the most complex person I've ever worked for." Then with a gentle smile he adds, "If Jim Bakker could have been born as Walt Disney's son, America would be a happier place today. I mean that kindly. Jim had the innate quality of being able to have a perception of what it was the people wanted. I know people don't always need what they want, but very often if you can combine the two together, it's a good thing." He was, of course, referring to Bakker's ability to design and carry through his concept for America's first Christian theme park, Heritage USA.

When I asked him what the lowest point in the whole episode was, he said sadly, "The day [Feb. 2, 1990] I entered prison [Eglin Prison Camp at the giant Eglin Air Force Base near Pensacola, Florida]. It was an unreal world. When I say that to you now, it doesn't connect. I spent 16 months and 10 days in a place where now I can tell you that, very candidly, I almost feel like I'm not telling you the truth when I say that. But I was

there, believe me!"

He added: "I want to say something very clear, very positive. I really believe, with all my heart, that had I not been in prison I would not have found that I had cancer. I am positive that had I not been in prison I would not have gone to a military hospital where they gave me a Cat Scan following a hernia operation. So the Bureau of Prisons and the Air Force saved my life because they found a mass, malignancy in the kidney, and removed it."

Deep-seated fears

Strangely, though, going to prison was not the lowest point for him. That was, he states, when he was fired by Jerry Fallwell, who had taken over PTL from Jim Bakker. "I still have fears from that one event, that two-hour session," he says. "I think part of the reason for that is, having been a denominational leader, I've been involved with the discipline of ministers for many years. I was responsible for 900 preachers. So, obviously you do have some problems."

"I never once disciplined a minister, and didn't show him the way back. I would say, 'Here's what we have to do, but here's the way back home.'" Dortch feels that his own firing was carried out in such a way that "to this day, I am fearful

to pull out into traffic." He adds: "I'm going to be honest. I've seen a psychiatrist. A wonderful man who understands my faith and says, 'Let's build on your faith.' As I'm driving down a road, I still have an incredibly quick response, imagining somebody's going to come and hit the side of the car."

Dortch admits that going to prison has left its scars. "My problem was not the prison experience. My problem was going from a religious celebrity featured in *Who's Who in Religion*, to overnight becoming 'Who's He in Religion?' I knew I had to go to prison; that was not a choice, though it was painful, horrible and scary. But prison was not my life, and I knew that that was going to be over. But having my ministry taken from me was terrible." (The PTL scandal resulted in Dortch being dismissed from the Assemblies of God.)

Dortch feels that "when you reject a man's call it is total rejection; not of his profession, but as a man. So, it was rejection of my leadership at PTL. It was [also] a rejection of me as a person."

"You must remember, I had helicopters flying over my house, and newsmen chasing me to the restaurant for months. Uplinks parked in tractor-trailer trucks in front of my house. It was almost a lifestyle."

Bad name

The toughest experience he went through was a discussion with his son, Richard William Dortch III. His son, who had received an MBA from Duke University in North Carolina, planned to live in the state for the rest of his life, and his father thought that carrying his name would be a blight to him.

With tears in his eyes, Dortch said, "I sat down with him one day and said, 'Rich, if you want to change your name, I understand.' It was the toughest thing I've ever done. He reached across the table and said, 'Dad, I could never do that. I'm proud of my dad.'"

Dortch also revealed that he would sit and watch himself on the nightly news and say to his family, "I hate him." But his family "would come and hug me and say, 'Dad, that's not you. Nobody has to explain to us who our dad is, who my husband is. We know who you are.'"

I asked Richard Dortch about the greatest lesson he had learned through his suffering. "Keep a perspective on yourself," he said firmly.

"You're not half as important as you think you are. God is quite capable of managing his affairs without you. He will survive. I think the biggest lesson I've learned is that a loss of integrity can happen to anybody."

Richard Dortch believes that repentance is vital to being restored as a Christian leader. "This is the whole undertow [underpinning] of my book. It's important that we make our peace with God and then let's live a life of singleness of heart. Jesus is saying that if an eye is filled with light, it'll be filled with light. If it's filled with darkness, it will be filled with darkness. Then immediately Jesus says to us, 'No man can serve two masters. Either you'll love one and hate the other.' That's the duplicity. 'Where your treasure is, that's where your heart is.' That's what integrity is; it's oneness. Eyes together, treasure together, singleness of heart. We better quit playing our games, examine our motives, humble ourselves or God will humble us."

As an epilogue to this story, Richard W. Dortch on Nov. 20, 1991, was reinstated as a minister of the Assemblies of God.

Dan Wooding is a British journalist now living in southern California where he is the founder and international director of ASSIST (Aid to Special Saints in Strategic Times).

Mohawk spoke

Pamela Martin

ST. CATHARINES, Ont.

"Your government is corrupt and Native people know it best," said Mohawk spokeswoman Ellen Gabriel at the 2nd Annual Niagara Regional International Women's Day Celebration, held Mar. 7 in St. Catharines, Ont. "Our" (Canadian) government is not considered by Gabriel to have authority over her people. The Mohawks do not regard themselves as Canadians, but rather as an independent nation — a fact Gabriel was quick to establish at the beginning of her keynote address.

Gabriel is from the Turtle Clan and is a member of the traditional Longhouse. During the Oka crisis in the summer of 1990, she was chosen by the women of the Longhouse to be spokesperson for the Mohawk of Kanehsatake.

Gabriel spoke against the misconceptions encouraged by the legal system and the media concerning Native people.



Vern Wilson (left) with director Tony Kozak: Only business of its kind in Canada.

Winnipeg Aboriginal Funeral Chapel accommodates native culture

Randall King

WINNIPEG — For Tony Kozak, the issue hit home early in the morning of Jan. 11, 1989. It was in the Bosco Centre, a now-closed community facility on Isabel Street, where an aboriginal family holding a wake for a 46-year-old cancer victim was confronted by a representative of a funeral home...over the matter of a tab.

According to the sister-in-law of the deceased, the funeral home staff threatened to pull the body from a solid oak casket and put it in a cheaper model. They'd discovered the family was living on welfare. At one point, children at the wake lined up with the adults to contribute quarters to prevent the transfer.

Kozak, director of the Aboriginal Funeral Chapel,

calls that episode "sick."

"You don't treat people like that," he says. "That's why we started this up. They (natives) were treated like second-class citizens."

Atypical

Echoing in the sombre interior of the funeral home office, Kozak's voice betrays a touch of passion — perhaps atypical of the bland,

comforting tones of a model funeral director. Of course, his establishment is pretty atypical. Catering exclusively to native people, The Aboriginal Funeral Chapel is the only business of its kind in Canada.

Kozak, 42, is of Ukrainian heritage himself and has been in the funeral business for nine years. He first noted cultural differences in the way aboriginal people conduct funerals when he managed a funeral home in Beausejour, which serviced nearby reservations.

In one tradition, the mourners stay and watch the actual burial until the grave is completely covered. In another, the pallbearers each wear a black and white ribbon, which is placed on the casket and buried with it.

Always open

And then there are the wakes.

"It was their tradition that, if someone passed away, they would be taken back to the house for a two- or three-night wake," Kozak says.

For that reason, Kozak's business is open 24-hours a day because many funeral homes simply won't accommodate overnight wakes.

"At nine o'clock or eight o'clock, they close the doors," Kozak says. "At one time, (native mourners) used to take the body over to the Bosco Centre, where they had all-night wakes. Well, that hall was used for bingos or socials. That's not really conducive to a funeral wake."

"And with the Bosco Centre being sold and converted to a laundromat, they really didn't have a place left."

Christian rites and native culture

At Kozak's less formal funeral home, all the services performed thus far have been Christian, incorporating native traditions like the burning of sweetgrass. Kozak says you're more likely to hear singing, guitars and drums here, as opposed to organ music.

Father Dominique Kerbrat of the Aboriginal Catholic Church says, "For us, (the chapel) has been very, very good."

The priest says the church limits symbols of native spirituality to express faith. A star blanket for example was used in the church's last Christmas services for the collections. A star blanket can also be used to cover the body of the deceased in a funeral.

"It's a special blanket on which you do sacred things or place sacred objects. Covering the body is an expression of the sacredness of the person who has passed on," he says.

Father Dominique adds that the extent of native ritual may present a conflict between traditional Christians and groups who lean toward their

tribal cultures.

"I think that'll be an issue Tony will have to deal with eventually," he says. "Who is he going to listen to?"

But for now, and since the chapel's opening in December, Kozak says his business has been embraced by the native community.

"Nobody ever thought it would be like this," he says, explaining that a typical funeral business could reasonably expect one or two calls a month in its first weeks of operation.

"We've done over 20 calls in the past two and a half months," he says. "It's phenomenal. We're projecting within a year or two that we'll be doing 200 funerals plus per year."

"And other funeral homes are watching us."

But that success doesn't mean Kozak is concerned with profit.

Business with a vision

"We're not in this to make a fast dollar. That's not our interest," Kozak says.

"Eventually, the Aboriginal Funeral Chapel will be turned over to the aboriginal people themselves. It will never ever be sold to a conglomerate."

"They support us and that's all we can do is return it back to them."

Toward the end, Kozak is apprenticing a native director/embalmer. Vern Wilson, 25, says as far as he knows, he may soon be the first native funeral director in Canada.

Wilson says he is bothered by the financial demands of most funeral businesses.

"Some funeral homes think you walk around with \$5,000 and that you're going to make arrangements beforehand. That's what they expect," Wilson says. "But in the native community, there's tragic deaths, sudden deaths, and half the time people don't have \$5,000. People don't have enough money to get gas to come down here sometimes. That's pretty sad."

We never even ask for money," Kozak says. "If you don't have money, we'll survive. Maybe there's some funding we can get, or maybe we can get help from somebody else. But we'll still do everything in our power."

Wilson agrees — passionately — that the business is driven by need and not profit.

"A person is coming to you for help. They're not going to you because they feel like it," he says. "That's your business! You're here to help, not to turn people away!"

Reprinted by permission of The Winnipeg Sun.

person challenges Canadian 'democracy'

"We are good people," she repeated several times. "We are not a lawless people. Our constitution predates European arrival and is still passed on through the generations," she explained. The Canadian constitution is based on that of the Iroquois Confederacy, Gabriel added.

Gabriel mused about why, in the Canadian "democracy," there are still problems of inequality between men and women. Mohawks had such equality long before the Europeans came she explained. She also noted: "You're a rich country and you have homeless people. Why?"

Not only are her people denied recognition for being the first democratic society, Gabriel argued, but they are now suffering under a dehumanizing system not their own.

'Bribery'

Gabriel described the treatment of 41 Mohawks now on trial for weapons charges

laid in the summer of 1990. Many on trial were recently offered the possibility of minor fines in return for pleading guilty. The defendants refused the offer. This type of save-face bribery goes far back in Canadian history, Gabriel explained. "I am disgusted with the Canadian courts," she said. "For them we are expendable people."

"Your government is extremely racist," stated Gabriel when asked about the continuing fight of Natives to protect land claims and preserve the environment.

"They refuse to deal with women on issues of the land... refuse to see us as people." Land and environmental issues are the jurisdiction of women in the matriarchal Mohawk society. "Women are supposed to take care of the earth because we are like her," she explained. "She [earth] is slowly dying on us."

With particular reference to Kanehsatake, Gabriel assured the audience that it would not

become a golf course. "But there might be condominiums there," she added sardonically. The municipality of Oka still claims rights to that land and continues to plan for its development.

When asked about the specific needs of Native people in the near future, Gabriel stressed that they require a larger land base to accommodate an increasing population. She also expressed the need for positive action to be taken in the alleviation of poverty and the control of alcohol and drug abuse.

What can Canadians do? "If you don't agree with the action of your government, tell them!" Gabriel encouraged. "We are only asking for your help and patience. ... Our inherent right does not violate yours."

Gabriel ended her passionate address with an invitation to visit Kanehsatake, to "see what we almost lost in the summer of 1990. Come and enjoy."

Feature

WHEN I GET HOME

A journal of a brief tour of the Netherlands in 11 parts

TEXT: PAUL SPOELSTRA
PHOTOGRAPHS: HENDRIKA FARENHORST

Part 5 Tuesday, May 20



Enkhuizen.

In the Golden Age when the Netherlands was among the greatest mercantile nations in the world, Enkhuizen, the town of my ancestors, was a vital deep-sea port and a major terminal for both the East and West Indies companies. There was an admiralty, several thriving seed businesses and wholesale fish markets. By 1632 the population approached 30,000. By 1822 it was scarcely 5,000. The Indies companies had moved to Amsterdam. The admiralty had decamped. The harbour had silted in, and the herring market began to shrink. Between 1736 and 1836 over 1,600 dwellings in Enkhuizen were razed.

Despite these reverses, Enkhuizen, which was incorporated in 1355, can still wake up each morning and flex its civil muscles, in part thanks to the Sluis and Groot Co., an enormous seed exporting firm which shoulders much of the local economy. Both my grandfather and great-grandfather worked there, and a downturn in its business was one of the reasons my father immigrated.

This was yet another sunny, gentle, shapeless day, perfect for walking and wandering through the streets and alleys of the old town. Our major activity was a visit to Enkhuizen's renowned Buitenhuzen (outdoor museum).

The Buitenhuzen is composite of a Zuider Zee/IJsselmeer village from the time frame 1880-1932. (The IJsselmeer was called the Zuiderzee before it was closed off by the Afsluitdijk.) It incorporates actual houses, shops, banks, offices and churches lifted intact or in sections from erstwhile deep-sea ports like Urk, Hoorn and Monnikendam.

In 1932 when the Afsluitdijk was completed, these communities and many others like them became inland harbours, drastically altering their character and natural development. The point of the museum was to

maintain a physical record of what the towns were like prior to the construction of the dike.

It was a ghost town. Inside the homes, tables were set, cabinet doors were open and on mantels books lay open with bifocals beside them. Blankets in the impossibly small *bedsteen* (recessed bedchambers) were turned down, and chamberpots yawned. Stamped envelopes lay on the post office clerk's desk. Outside, herring nets hung from the eaves of fishermen's cottages. Wagons were rolled out of the barns waiting for hired hands who now slept in for eternity.

In the vestibule of the village church we noticed three clay sarcophagi. A guide informed us in the mixture of body language, Dutch and English which everyone here seems to speak, that they were unearthed during the excavation of a house in Friesland and were tentatively dated approximately A.D. 800. There were crosses chiselled into their sides, but it couldn't be verified that they were Christian symbols.

Of interest in the sanctuary were the chairs for worshippers. Each chair bore a stencilled number on back and regular members were assigned a number, making it easy for the



Enkhuizen fish auction.

consistory to monitor attendance. The chairs were tilted with high, stiff backs, save for a few which had been cut down to accommodate the elaborate hats worn by the women.

On one of the walls of the sanctuary was a small sign. It read in Dutch, "Everyone is kindly requested not to spit chewing tobacco in the church. You don't do it in your own house. Why would you do it in the house of the Lord?"

Wednesday, May 21

Enkhuizen's thoroughfares are lined with postcard scenes: gables girdled in crampirons and dressed with volutes and scrolls; ornate door-surrounds; leaded-glass windows; strained arches; and quirky, exfoliated brickwork. They wear plaques and bas-reliefs proudly announcing their function, origin, or ownership, and lean over the canals to admire themselves in the water.

Despite all these attractions, only one feature of one building occupied my attention today—the floor of a church, St. Pancratius, now popularly called Zuiderkerk. It was built between 1423 and 1524. Its floor, considered holy ground, became the resting place for the parish dead until the end of the 18th century when the practice was discontinued.

The floor of the Zuiderkerk was a black mosaic of grave markers, remarkably inclined by old floods and excavation. The stones of prominent citizens bore elaborate inscriptions, although on some a tile or phrase had been crudely chiselled off. This was the work of Dutch sympathizers with the Napoleonic occupation (1795-1813) who, in their zeal to promote revolutionary brotherhood and equality, scraped official or heraldic titles from the reliefs.

Many stones carried a linear symbol, a type of runic letter known as a housemark. Prior to the widespread development of literacy, families would identify themselves by such symbols. Some stones were inscribed simply with the letter "K." They were the *kerkvolk*, the poor, buried at parish expense. Others were distinguished by the engraving of a stylized tool representing the occupation of the deceased: a scissors for a tailor, a hammer for a carpenter, a last for a cobbler and an awl for a barrel maker. What would we use if this practice had been continued to the present? For an air traffic controller, headphones? For a mechanic, a torque-wrench? For an accountant, a calculator?

★★★

Visit any Dutch home and you'll find at least a few tiles, towels, washcloths, needlepoints, or decals bearing warnings against the seven deadly sins, tardiness, late-rising, grumbling, malingering, sloth, inconsistency, fiscal irresponsibility, indecision, short-

sightedness, and back-sliding.

Moralizing is not exactly a recent phenomenon among Lowlanders—the paintings of Hieronymus Bosch and Pieter Breughel attest to that. Breughel's *The Blue Cloak*, painted in 1559, contains at least 78 identifiable maxims or proverbs enacted by the figures therein. This afternoon I gained first-hand experience of yet another one of them "An eel caught by the tail is not yet caught."

At four o'clock Hendrika and I witnessed a fish auction near Enkhuizen's harbour. When the stench of money and fish became unbearable, I drifted outside. A white-smocked lad was wheeling a flatcart loaded with great plastic tubs of eel past me, when one of its wheels caught in an upturned paving stone. Suddenly a tub teetered and tumbled off, leaving me standing in the midst of a thousand slimy, visibly offended eel. My reaction was to kneel and begin tossing them back into the tub.

Hendrika witnessed the scene. One of the virtues of marriage is that if a man is ever in doubt as to whether or not he looks ridiculous, his wife will always be quick to confirm that he does, thereby relieving him of the uncertainty.

Thursday, May 22

This morning I roamed the old family church—the Westerkerk—a hall church with a nave and two side aisles. Like the Zuiderkerk, it dates from the 15th century. Inside was a fine rood screen of Italian origin (1542), another example of the cultural thread between the Lowlands and the city-states on the Italian peninsula. There was a pulpit (1567-8) bearing wood reliefs of John The Baptist and the four evangelists, and I also discovered a set of worn stairs leading to the organ loft.

One day in 1928, when my father was 14, he received a message from his organ teacher, R.G. Crevecoeur, to pick up the key to the Westerkerk and meet him there. My father ran down the Westerstraat to the custodian's house, obtained the huge brass key and arrived at the church doors. It turned out that Crevecoeur had a friend with him visiting from France, and they wished to spend some time together at the organ.

For his service, father was invited to join them in the organ loft. He recalls that the visitor, who had an enormous, droopy moustache and a friendly manner, played the best Bach he had ever heard. Only after the meeting did father ask Crevecoeur who the man was. "Albert Schweitzer," Crevecoeur replied.

My wife, a cousin and I visited this afternoon finding Tante Aat's old age home tucked



The Dromedaris. along the inside curve of the dyke. She greeted us politely, with a thin smile that didn't waver the entire time we were with her. We sat at right angles to one another, knee to knee, and she wordlessly passed bundles of photographs, letters, and genealogical papers to me in slow, arthritic movements.

Shortly after our arrival she offered us a cup of coffee. As she was preparing it my cousin looked at me, cupped her hands around her mouth and whispered urgently, but with a half smile, the words, "Nescafe, Nescafe!" I didn't have the faintest idea what she meant, but like royalty, who are trained to listen politely to even the most absurd remarks, I smiled and nodded. The cryptic warning, I learned, was about a method of making coffee which results in a shiny, latex film forming on its surface. The film, after the first sip, draped over my moustache and chin.

Fortunately, Tante Aat had withdrawn to her kitchen,

and so, with the others giggling like school girls, I coolly drew

on my knowledge of Dutch

etiquette, which requires

that such films should be discreetly deposited in the nearest

potted plant.

★★★

During the ride home, we followed the perimeter road on the outside of the dikes, and came upon the vast tracts of land belonging to Sluis and Groot. On a field adjacent to our bicycle path a tall man in a plaid shirt and kneelength rubber boots, smoking a cigar, strode purposefully across the plants, three rows at a time, his upper body bent forward like a skater. Nurserymen became conditioned to this posture, because they are forever bending down to perform some oft-repeated ministrations. Among the platoons of vegetables, grown in impossible varieties and numbers for the insatiable human appetite, and among the profusions of flowers cultivated for the insatiable human heart, these men are princes and poets.

Paul Spoelstra is a carpenter living in Hamilton, Ont.

'Sing Your Way Home!':

The story of a large-print hymnal

Jacoba Bos

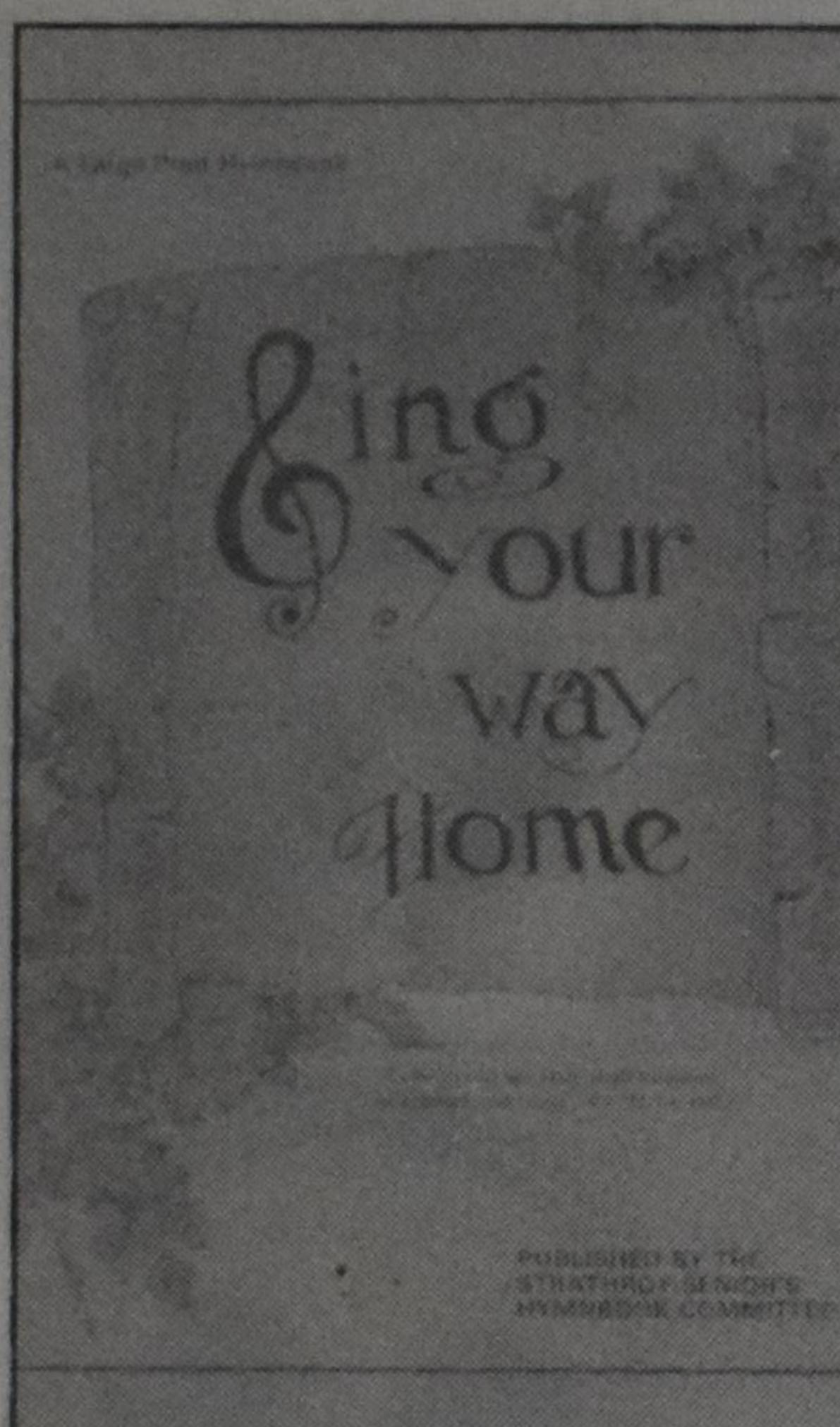
Christians of different denominations have at least one thing in common: the love for singing and the desire to express their faith musically.

Throughout the Bible and especially in the book of Psalms we are encouraged to sing. From the time when Paul sang when he was in prison until the present time, when we are bombarded with all kinds of music and lyrics, the hymns of the Christian Church stand out like stars on a clear night sky.

We sing to soothe a restless child, to bring meetings to order, to comfort the dying and to express our joy at festive occasions.

Realizing the tremendous importance of the singing faith, especially in the lives of senior citizens, a group of people in Strathroy, Ont., decided to do something about preserving this precious heritage of the Christian faith.

These people from all walks of life and representing different denominations formed a committee to plan the formation of a new hymnal.



This hardly seems like an original idea when one considers the abundance of publications readily available.

A resource for the elderly

Yet what this 10-member, interdenominational committee under the leadership of Rev. Isaac Tiessen intended to do was something different. They

decided to compile a book of well-loved and familiar hymns that was easy to hold and in large print for those with failing eyesight.

True, there are denominational large-print hymnals available, but the committee felt it needed a hymnal which was interdenominational, to serve the different faiths of the residents in nursing homes. Then too, the committee could only get a government grant if it would function as a "board of directors" with various denominations represented.

As the project began to take shape, much praying was done and a lot of legwork. Copyrights had to be traced, hymns had to be copied and choices had to be made. As an answer to prayer help started coming in from all directions. Financial support came in the form of a government grant and donations from service clubs, organizations and individuals. A retired banker

did the bookkeeping, a lawyer helped out with the legal aspects of the venture and an artist gave of her talent in designing the cover for the book. The committee decided on the title *Sing Your Way*

sources and soon the music books containing the music and the words of the hymns in *Sing Your Way Home* were in print.

Hymns on tape

One nursing home

HEAVENLY SUNSHINE

**Heavenly sunshine, heavenly sunshine,
Flooding my soul with glory divine;
Heavenly sunshine, heavenly sunshine,
Hallelujah! Jesus is mine!**

Actual type size as it appears in Sing Your Way Home.

Home because Christians have a reason to sing on their way to the heavenly home. While the 3,000 copies were rolling off the press at the local printer, the committee thanked the Lord for making this faith venture possible, and waited for the orders to come in. Little did they realize what the Lord had in store for them.

Orders still coming in

As a government assistant who helped in the project put it, "The book received an enthusiastic reception!" Soon orders were coming in from all over Canada and still are. The book costs a modest \$3. From a nursing home in Northwest Territories to a Quebec penitentiary where the inmates requested the hymnal for use in chapel devotions. Nursing home administrators realized that the singing of familiar hymns helped the residents to deal with loneliness and depression, while care-givers to handicapped and confused people requested the book because of the positive effect spiritual songs have on their patients.

When Sister Constance of St. John's Convent of Willowdale, Ont., sang from the book with the audience present at a seminar on aging, she became an energetic promoter and warm supporter. Through her efforts, copies of *Sing Your Way Home* were widely distributed in the Toronto area. This woman of small stature but great in devotion personally presented the Queen Mother with a hymnal at a dinner given for the Queen Mother which was attended by Sister Constance.

There was still one drawback to using the book; the accompanist had to have several music books to play the tunes of the 125 hymns printed in the hymnal.

The committee received another answer to prayer. Finances became available from government and other

administrator expressed her regrets about not being able to use the hymnal anymore because there was no one available to play the piano.... "Would the organizers have a solution for that problem?" she asked. The committee again sat down to meet and pray. Again they received financial help which they used to record all 125 hymns in the book on tape. A trained, clear sounding male voice sings the hymns with piano accompaniment, thus allowing the people to sing along with the tape as accompaniment.

It's been 14 years now since this brainchild of Rev. Tiessen was conceived. Rev. Chas. A. Falconer has since taken over the presidency of the committee which is known as Strathroy seniors hymnbook committee. The book has seen many printings, so there are now 68,000 copies in print. The demand for the book is still increasing; a record number of shipments were made in the past year. Beside the hymns in the book there are worship aids in the form of prayers, readings, benedictions and calls to worship, all taken from the Bible.

Our local church people have been singing from *Sing Your Way Home* with the residents of nursing homes in the area for many years. Their favourite song is "Jesus Loves Me." Whether we are old or young, in prison or at home, in a hospital bed or at work, that glorious truth gives us something to sing about.

Jacoba Bos lives in Strathroy, Ont.

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small talk

Alice Los



Life without software

The world is starting to pass by me. Computers are a case in point. They have me baffled. There was a time, when they first came on the market for general use, that I dreamt of owning one. I thought I'd go to one of those computer courses for grandparents and then, triumphantly, introduce a simple model into our home.

It never happened. I had second thoughts. Was it a justifiable expense? What would I really do with it? Now, not a single computer looks simple to me anymore! Besides, I still only type with two fingers and when I watch people in an office use their keyboards I know a computer would be wasted on me.

Yet my grandchildren's generation can't imagine life without computers. As they file nonchalantly by the check-out counters in the mall they will never comprehend the clerk of my younger years with a pencil behind his ear and a small pad of paper in his shirt pocket to help him add up each bill accurately.

Now it seems there's a whole network of computed data covering the globe for everyone to tap into. That is, until the whole system holds its breath because there's a virus at large. A virus! I used to worry a virus might attack my

children and when it did I would take them to the doctor for a needle. Now people on Wallstreet, in Tokyo and Amsterdam, at Harvard and Redeemer College worry about their software catching a bug. They look for antibodies at their computer dealer's. It's beyond me, I must admit.

But I'm also fascinated. To think that this particular science was inherent in creation. That people have been able and allowed to develop this knowledge with all its facets thrills me and makes me stand in awe of the Creator.

Computers mean many good things for many people. And I may be ignorant now, but who knows? Once I'm on the New Earth I could be using the most advanced Apple every day with ease.

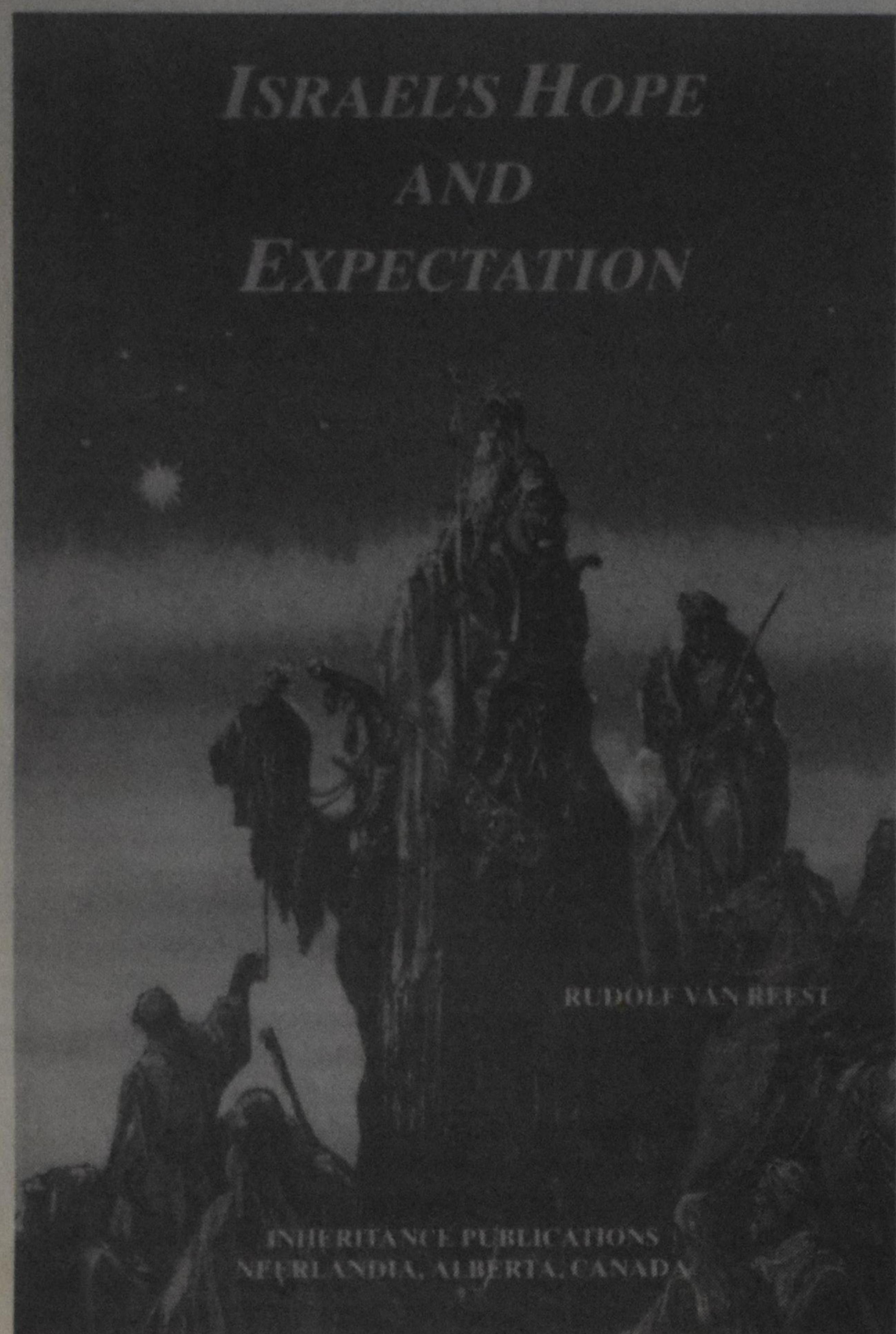
Till then, I'll entrust my thoughts, my grocery lists and letters to paper, not a screen, and I'll favour a pen over a keyboard. My Grade 1 teacher who taught me penmanship would be pleased.

Alice Los lives in Inkerman, Ont., and despite her own acknowledgement of shortcomings, has mastered technology enough to send us clean, typed copy each month — via Fax. Ed.

Books

Robert VanderVennen, page editor

Life in Israel at the time of Jesus' birth



Israel's Hope and Expectation, by Rudolf Van Reest, translated by Theodore Plantinga. Neerlandia, Alberta: Inheritance Publications, 1991. ISBN 0-921100-22-1. Softcover, 331 pp., \$19.95. Reviewed by Robert VanderVennen.

This book is an historical novel, meaning that it is a work of fiction meant to teach us about the times in which the action takes place. The setting is Jerusalem and Bethlehem in the years just before and up to the time that Jesus was born.

The author is successful in teaching us how the people lived and felt. We can see and hear and smell the cities and the countryside and we get a sense of what made people tick. There are God's people expecting the Messiah to come at any time. There are other Jewish people, including the chief priests and Pharisees, trying to keep the lid on and please the Roman rulers. We get an intimate view of Herod's life and household, of his

cruelty and paranoia.

The thread that ties this together is the story of a man named Jacob. Born into a priestly family, he rejects the priesthood and becomes a shepherd. He is a nephew of the prophetess Anna who lives in the temple; he personally knows Zechariah and Elizabeth, to whom John is born. He is among the shepherds to whom the angels sang "Glory to God" on the hills outside Bethlehem; and

among those shepherds who gave hospitality to the family of the Christ child.

The book is not gripping literature but I found it interesting and worth reading. It presents a vivid setting for the birth of Jesus. Van Reest is identified as a businessman and the author of a number of Dutch novels. The book has been well translated and reads well, but the printing job ought to have been better.



Friends of God

Wayne Brouwer

Living among the living

"It is not the dead who praise the Lord, those who go down to silence; it is we who extol the Lord, both now and forever." (Psalm 115: 17-18).

When archeologists first began their investigations of ancient Roman cemeteries they saw one inscription again and again: N-F-F-N-S-N-C. Why were those letters written on so many graves? Researchers couldn't figure it out until they came across a stone that had the words each of those letters stood for written in full: Non fui. Fui. Non sum. Non Curo — seven short Latin words meaning: I was not. I was. I am not. I don't care.

Creed of the dead

Think of it! Here's a Roman daughter laying her father to rest. Over his cold body she places that message. Or picture a husband burying his wife. Can that creed be the meaning of all her years with him?

The cry in Psalm 115 comes from the edge of the tomb. The psalmist needs to know that God is the God of the living. During life there must be meaning and purpose. And in death there must be at least a remembrance of the dead in succeeding generations by those who carry on the flame of godliness.

Easter shadows

The psalmist doesn't seem to have a clear concept of life after death, but of this he is certain: if God was to be worthy of worship he had to be the God of the living, who fostered, deepened, blessed and sustained life.

Someone once put it this way. Suppose you had a magnificent house full of costly treasures and your young child laughs and plays there. A fire breaks out, and as smoke billows and heat crumbles the plaster you must choose: what will you save? Would you grab the art works and leave your daughter to die? Would you reach for the papers in your safe or the jewelry from your bedroom and ignore the wails of your infant son? If you would we'd call you wicked or insane.

Our best treasure

And so it is in this universe. Do the rocks stand and the mountains remain while the sons and daughters of God are cast aside? You know — and Easter says — they don't. God didn't let that happen to his son Jesus and he won't let that happen to you.

In a poem called "Christ in the Universe" Alice Meynell wrote this beautiful line: *Our wayside planet... bears as its chief treasure one forsaken grave.* Can you see it? The stone is still there in the garden, but the grave itself is abandoned. Not N-F-F-N-S-N-C. But Alpha and Omega, the First and Last, the Resurrection and the Life.

Hotel chain helps distribute food packs in Moscow

MOSCOW, Russia (EP) — Best Western International, the chain with hotels across the U.S., Canada and the world, is working with World Vision to distribute food packs to needy families in Moscow.

"Nothing I read or saw before coming prepared me for this," said Best Western president Ron Evans. "I knew things were bad in Russia, but not this bad." Evans and World Vision vice president Craig Hammon were in Moscow recently to distribute

the food packs. Best Western has sent 50 tons (4,000 food packs) to the former Soviet Union as part of World Vision's effort to send 300 tons of food to help supplement the diets of over 25,000 families.

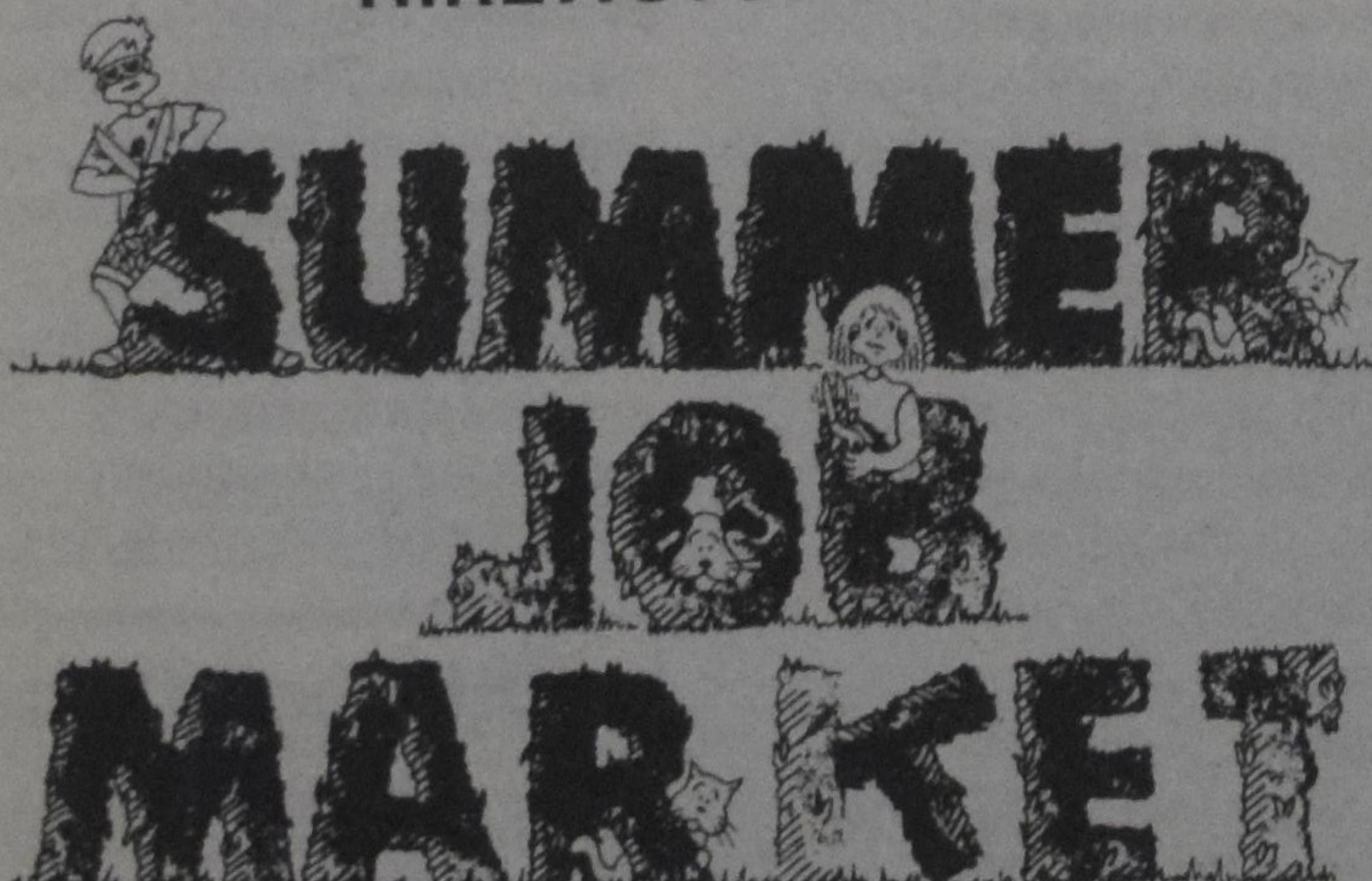
"I heard a common sentiment among many people in Moscow," Hammon said: "'Better a tyrant and a loaf of bread, than freedom and starvation.' I don't see why they should have to choose. It's up to us to help make sure they have both bread and

freedom."

"The food crisis right now is worse than it was in the Second World War," said 79-year-old Tatyana Olshvng, a Moscow resident. "At least then when we worked in the factory we received food. Now we get nothing."

Evans said he went to Moscow to see with his own eyes where the relief items were going. "...now we know," he said. "The food has gone directly to the people in need and is not sitting in some bureaucrat's warehouse. We've given it out with our own hands."

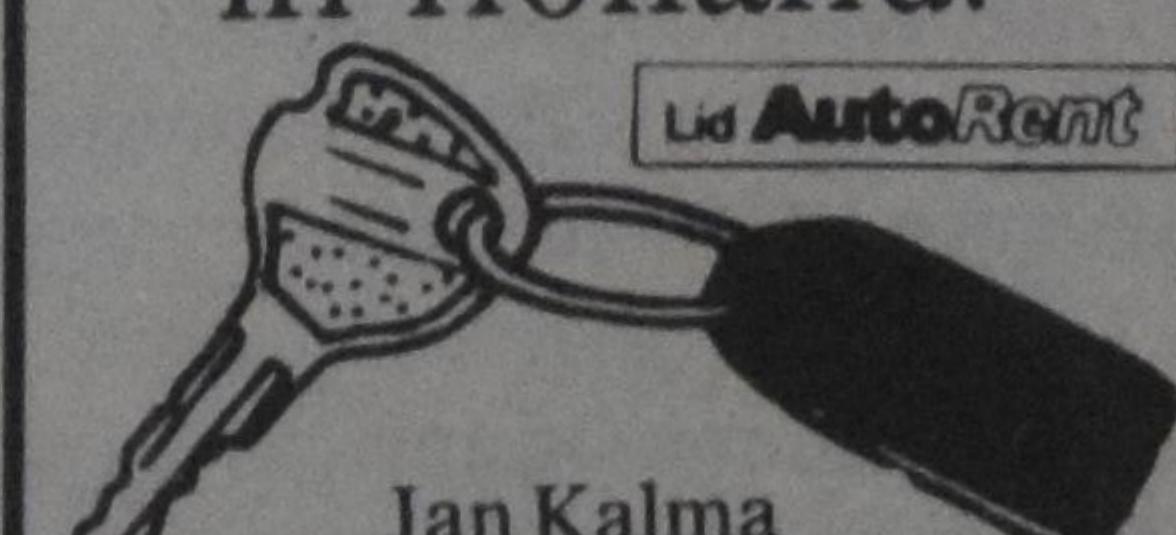
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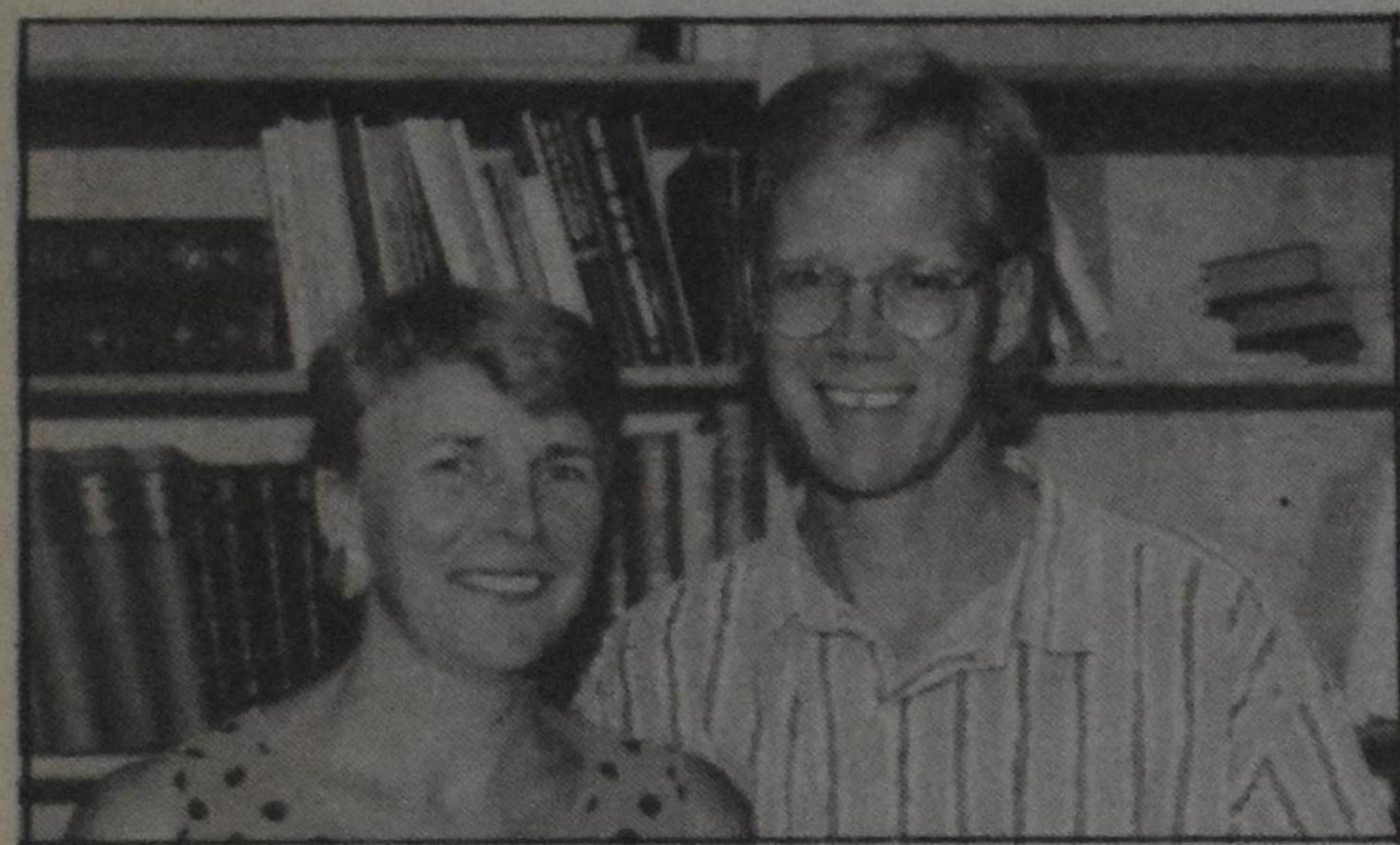
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Wayne Brouwer is a pastor at First Christian Reformed Church, London, Ont.

Advice / Opinion



Peter and Marja are IN

Dear P&M:

I come from a slightly dysfunctional home. We didn't have any true or complete honesty; that is, we never talked about anything deep or real, even incredibly important matters such as salvation. We only spoke about surface stuff, such as school or church.

I'm concerned that I won't be able to overcome this and that I will produce a home environment where silence reigns and my children's needs aren't met. I worry that my children won't truly know me and I won't truly know their desires, fears, hopes and dreams.

I am a male university student in my early 20s, and at this crucial stage this emotional baggage is demanding my attention. It shows itself in various ways. For example, I find it difficult to take the risk of opening up to people. In past romantic relationships I have shown myself to be the weak, silent type that my father is. I have found myself often ignoring problems or avoiding an open and honest discussion when it was necessary for the health of a relationship.

After a long struggle I have come to a point where I usually feel complete and whole without a "significant other." I may choose to remain single as a result of all this, thereby missing out on all the joys, challenges and growth that a marriage and children would offer. What do you have to say?

Dear Fearful of the Future:

You have two things going for you that your parents perhaps did not when they married and began raising a family. You have insight into the dynamics of a dysfunctional family and you have a desire to relate differently. Those two things are powerfully positive factors in working towards healthy relationships. This should give you reason to be very hopeful about your future.

Discussing the church and Christian school is safer than opening up and sharing one's love for the Lord. But don't be too hard on those who don't seem to be able to do the latter. In our ministry we have come to realize that such kingdom activity and conversation usually stems from a deep, solid faith in God. At the same time, all of us, not just the older generation, must encourage each other to speak from the heart about our deepest commitments and vulnerabilities. Take courage! We sense that both the older and younger generations are slowly but surely moving towards a more personal and open expression of feelings and faith.

Don't be too hard on yourself. What you describe as "weak and silent" may actually be "sensitive and shy." It's impossible for us to judge your dad, but we were favourably impressed with the perceptivity of your letter. You're a young guy with lots of emotional and spiritual development ahead of you. Learn from your failures and prayerfully leave your

self-doubt and any other emotional baggage at the foot of the cross. Just don't close the door on the "joys, challenges and growth" that the Lord has in store for you whether you remain single or marry.

Dear P&M:

Why is there so little emphasis in our Reformed faith on the fulfillment of prophecy for the time period between the first and second coming of Jesus Christ? Evangelicals seem to feel his return is imminent. They believe in the approach of a new millennium which will mark the beginning of the seventh "day" of creation, assuming a time period of 6,000 years from his creation work to the beginning of this time period. They teach that the millennium is a sabbath day rest of a thousand years with Jesus Christ ruling the earth. They do, however, qualify themselves by acknowledging that no one knows the day and hour of his return. His return may very well be postponed to allow more people to come to faith. After all, the Lord wishes that no one should perish, although of course not everyone will welcome his invitation to faith in Jesus Christ.

Dear Pre-millennially Inclined:

The idea of 6,000 years of history followed by a 1,000-year period of rest is a neat and tidy concept based on poor biblical exegesis. We have absolutely no way of determining how many years have passed between the creation of Adam and Eve and the present day. Furthermore, numbers mentioned in apocalyptic literature have symbolic, not actual, meaning. Finally, your own qualifier reminds us that Jesus wants us to avoid prophetic guessing games and live in a state of readiness at all times. The fact is that Christ's coming was as "imminent" for first century believers as it is today for Reformed and evangelical Christians alike.

We are constantly struck by the inroads fundamentalism and the teachings of the old Scofield Bible have made in our Reformed community. This kind of Bible interpretation is especially attractive to Christians who like their theology black and white, and the future clearly laid out. If only it were that simple. As it is, we are left with many mysteries and unanswered questions. Just as well, since that forces us to face the future with a sense of wonder and a simple trust in the One who reigns right now.

Write to: P&M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Slopstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

Young Adults :

YOU TOLD US...

Bill Fledderus

This is the fourth in a series allowing Christians in their 20s to express their opinions. Last time, we asked our respondents about newspapers. Next time, we'll ask about their opinions on professional sports.

If you're in your 20s and have some reaction to one of our questions, or if you have a question you would like to put to some of our young people, don't hesitate to write us! (Please send a picture along with your submission).

Charles Swindoll's book *Growing Strong in the Seasons of Life* to be an excellent aid in devotions. Usually I spend about 45 minutes out of my day with devotions — using *Daily Bread* in the mornings and *Seasons of Life* at night.



Angela Powers, second year student at Redeemer College in Ancaster, Ont.:

To be honest, I have found that the quality and quantity of my Bible study have decreased under the pressure of academic life. My periods of extended prayer time, regular meditation and reflection and more creative encounters with God have been replaced by a more structured (and rushed) devotional routine.

At this time in my life I also feel that I'm becoming more questioning — perhaps I'm maturing in my faith, but it's hard to tell sometimes. This increase in questioning could be something many university students experience, or it could be more due to my personal situation, I'm not sure.

It may sound as though I'm saying that it is unreasonable to expect young people to continue an effective devotional life in the midst of pressure. On the contrary, even though I am struggling, continuing a devotional life has proven to be very important to me.

Choosing a good guide to study with can be frustrating. Currently I am using a useful devotional guide *Living and Praying in Jesus' Name*, given to me by a friend. I am also continuing in my second attempt to read straight through the Bible (the first attempt ended in Exodus). I think I'll make it this time!

I'm not sure there is a perfect amount of time that should be spent in "devotions." Ideally, such time should motivate us to continue the entire day with God. Too often we do devotions just for the sake of having done them — maybe that's why we struggle with them so much.



Janine VanderVelde, third year music student at The King's College, Edmonton:

Getting used to having personal devotions can sometimes be hard in terms of learning how to schedule our time and in terms of learning how to relate to God. But I think it is a reasonable expectation to set aside anywhere from 15 to 60 minutes a day (maybe a smaller amount at first to become accustomed to fitting it into your schedule).

As we set aside that time, we at least provide an opportunity to learn more about God and how to communicate with him. It may be hard to always know what to say, but having time for devotions is at least a start. God will help us and guide us as we spend time with him.

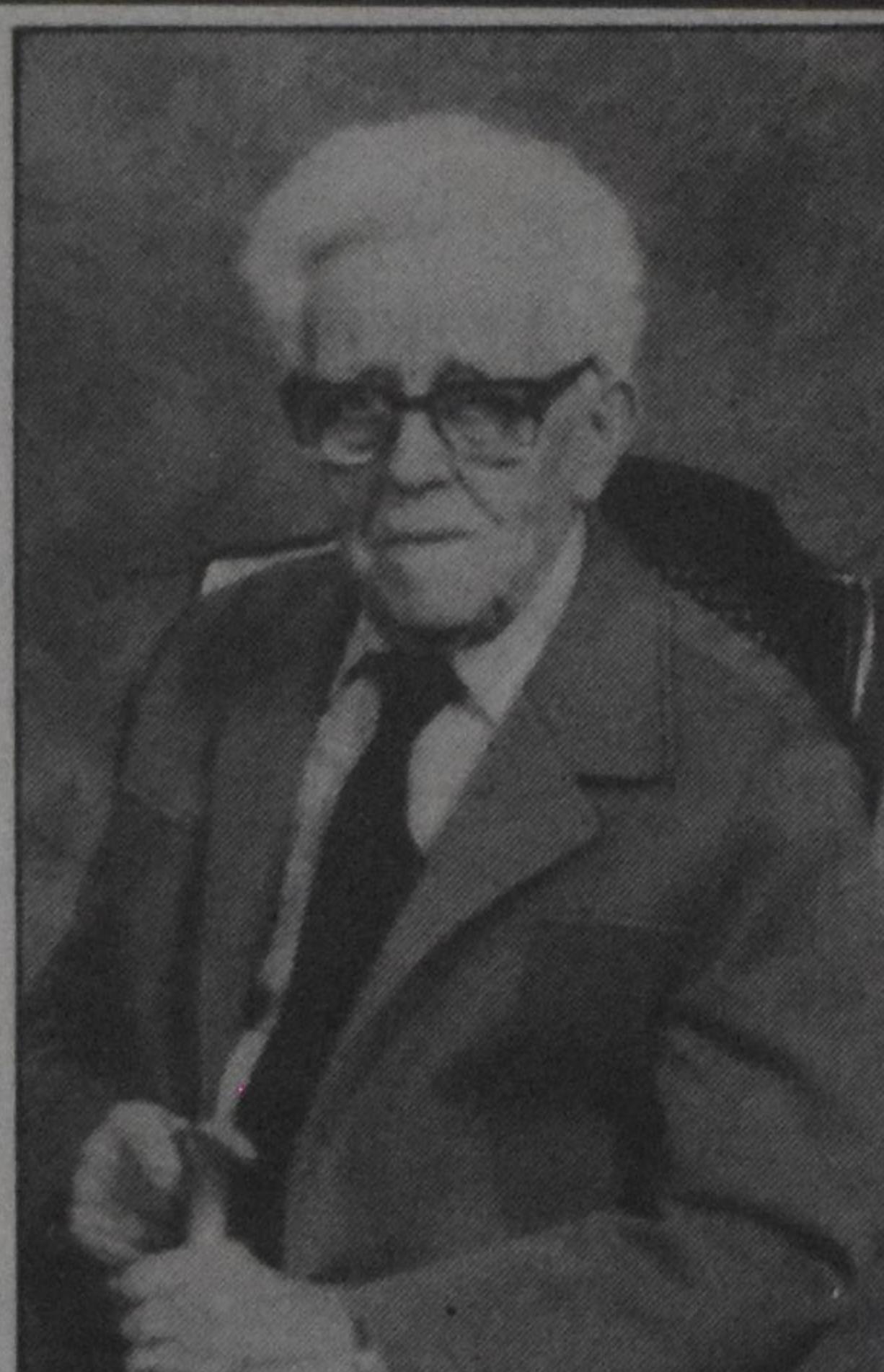
As for myself, I try to spend about one hour in devotions every day. I have to admit that I haven't always succeeded in spending a whole hour and I haven't lately spent time in one specific book, but I guess I have always tried to set aside at least some time.

A book that I would recommend for devotions is *Secret Strength* by Joni Earickson-Tada. It may also be good to ask a pastor for suggestions of a book that relies on God's Word as infallible. Bible commentaries can also be useful.

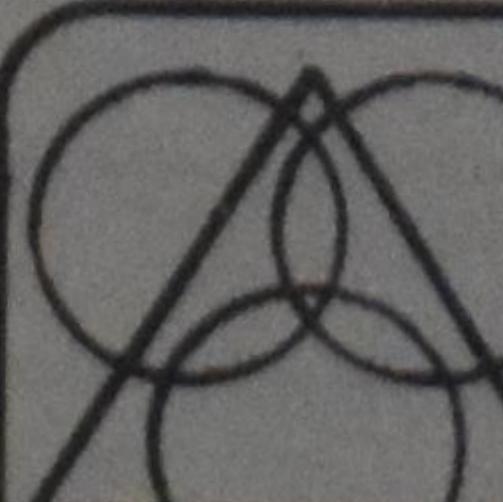
Heather Zuiderwaart, third year student at Briarcrest Christian College in Regina:

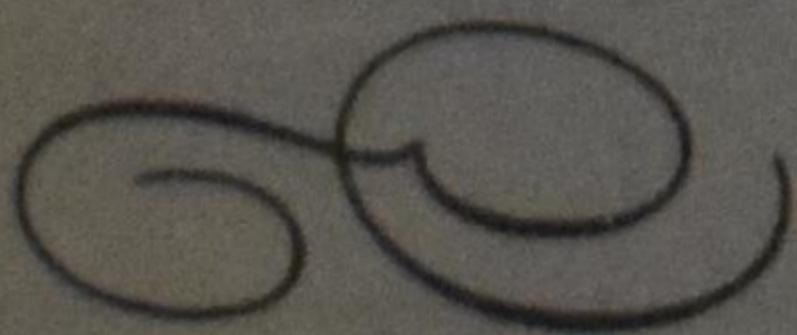
Daily devotions are needed for spiritual growth in a Christian's walk. I have found

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Births	Birthday			
AGOMBAR: "Praise the Lord. Give thanks to the Lord, for he is good, his love endures forever!" (Ps. 106:1). We, Jim and Ophelia, praise Almighty God, the giver of life, for answering our prayers and blessing us with another miracle baby,	Congratulations to Kornelis Pieter ("K.P.") Smit on the occasion of his 95th birthday!	1947 April 10 1992 With praise and thanksgiving to our Lord we celebrate the 45th wedding anniversary of our parents and grandparents, TJIPKE and NANCY JENINGA (nee DeJong)	The Lord called home his child on Mar. 7, 1992, MRS. MARIA KARSTEN (nee Kiers)	New modular royal home 60' x 16', sleeps six. Location: 275 K.M. north of Toronto, on lake and highway #515, village of Quadeville. Beautiful scenery, all conveniences, such as: washer, dryer, etc. Good swimming and fishing and boat. Reference and deposit required. \$350 weekly, less for longer stay. For reservation and information contact (416) 459-4525.
BOVEN: Harrold and Gertie praise and thank God for the precious gift of life, a healthy son,	 Friends are invited to an open house Apr. 18, 1992, from 2-4 p.m. in Grace Chr. Ref. Church, Cobourg, Ont. Home address: Box 93, Baltimore, ON K0K 1C0	1952 April 8 1992 "The Lord is my light and my salvation — whom shall I fear?" (Ps. 27:1a). We are very happy to announce the 40th wedding anniversary of our parents and grandparents,	Loving oma of 27 grandchildren and 37 great-grandchildren. The following text: "Delight thyself in the Lord and he shall give thee the desires of thine heart," (Ps. 37: 4) was mom's comfort.	Furnished room for rent in mid-east Burlington, for a person who wishes to live in a Christian environment. Own phone, parking and kitchen privileges. Male or female, \$85 weekly, first and last. Phone: (416) 332-1386
MATTHEW PHILLIP born Nov. 2, 1991. He is warmly welcomed by big brother Daniel James. Another grandson for Mr. and Mrs. John Dykstra and Frank Agombar. Home address: R.R. #2, 3225 Gordondale St., Thunder Bay, ON P7C 4V1	DICK and TRUDY STAM (nee Landeweerd)	Congratulations, Mom and Dad, Opa and Oma! We wish you much continued happiness! Lots of love from your children and grandchildren: John & Sharon Stam Melissa, Daniel, Valerie, Tricia, Dennis Annette & John Stegenga Karen, Heather, Kelly, Laurie Harry & Pam Stam Ashley, Matthew, Jonathan Debbie & George Muizelaar Sarah, Raymond, Michael, Jeremy Home address: R.R. #1, Jarvis, ON N0A 1J0	Summer Job Market	The Bible and Islam by Rev. Bassam Madany (\$4.95 Canada / \$3.95 U.S.). How to relate the gospel relevantly to the Muslim heart and mind. Also available — essays on Understanding the Middle East (\$1.50). Write: The Back to God Hour P.O. Box 5070 Burlington, ON L7R 3Y8
MATTHEW JAMES FREDERICK born Mar. 6, 1992, weighing 9 lbs. 3 ozs; a little brother for Alicia and Joshua. Proud grandparents are Jacob and Ann Boven of Kitchener, Ont., and Fred and Alice Postma of Chatham, Ont. Matthew is the 49th great-grandchild for Grandpa Fred De Vries of Chatham, Ont. Home address: P.O. Box 163, Emo, ON P0W 1E0		I am an 18-year-old L.D.C.S.S. student looking for a summer job. I have experience in dairy and poultry (layers) and am available June 22. Please call Evert at (519) 482-5852		

Classified

Teachers	Teachers	Teachers	Teachers	Teachers
<p>ABBOTSFORD, B.C.: Abbotsford Chr. School. Join a dynamic, rapidly expanding, interdenominational Christian School System of over 1,000 students K-12 that operates from three separate campuses. Applications are invited from teachers certifiable in B.C. for the following new positions for Sept. 1992.</p> <p>Elementary Campuses</p> <ul style="list-style-type: none"> * Primary (K-3) * Intermediate (4-7) (music emphasis) * Full time French (1-7) <p>Secondary Campus</p> <ul style="list-style-type: none"> * math * junior high science * humanities * music <p>Send applications, resume and references to:</p> <p>Henry Contant, Principal Lloyd Den Boer, Principal Abbotsford Chr. School Clayburn Hills Campus Box 280, Abbotsford, BC V2S 4N8 (604) 850-2594, Fax 859-9995 or Dwight Moodie, Principal Abbotsford Chr. School Secondary Campus Box 157, Abbotsford, BC V2S 4N8 (604) 850-5342, Fax 859-2240</p>	<p>FRUITLAND, Ont.: John Knox Memorial Christian School welcomes applications for possible positions at the primary, junior and intermediate levels for the 1992/93 school year.</p> <p>Also needed is a maternity leave replacement from September - December 1992. Interested teachers should contact the Principal, Mr. Julius de Jager for further information and application forms.</p> <p>John Knox Memorial Chr. School 795 Highway #8, Fruitland, ON L0R 1L0 Phone: (416) 643-2460</p>	<p>RED DEER, Alta.: Red Deer Chr. School. Why not consider joining a thriving interdenominational school in this beautiful city of 60,000 people, located midway between Calgary and Edmonton? We have definite openings in Grade 1 (full-time), Grade 5 (part-time core subjects) and junior high (part-time social studies and English).</p> <p>We also have possible openings in Grade 2 (full-time) and Grade 3/ remedial (full-time combination). If you are a committed Christian teacher who would like to join a dynamic, forward looking team, you should consider the Red Deer Chr. School. Experienced and new teachers are welcome to apply. Please address applications and inquiries to:</p> <p>Mr. R. Duggan, Principal Red Deer Chr. School 14 McVicar St., Red Deer, AB T4N 0M1 Phone: (403) 346-5795</p>	<p>UTTERSON, Ont.: Muskoka Chr. School is seeking a teacher for a combined Grade 2 and 3 class, plus other possible openings at primary and junior levels. Please call Bill Fitch, Principal at (705) 385-2847 or write to:</p> <p>Box 150 Utterson, ON P0B 1M0</p>	<p>WYOMING, Ont.: John Knox Chr. School has three openings for the 1992/93 school year. We will require a teacher of Grade 1 (20 pupils), one teacher for the junior grades (25 pupils) and a half time remedial teacher.</p> <p>Interested individuals should send resumes to: Wm. Hordyk, Principal Box 81, Wyoming, ON N0N 1T0 or call: (519) 845-3112</p>
<p>AGASSIZ, B.C.: Agassiz Chr. School invites applicants for a possible vacancy in the position of teaching principal for the 1992/93 school year. This K-7 school with 95 students needs an enthusiastic individual to teach Grades 6 and 7- 80 per cent and administrator 40 per cent. Join a growing interdenominational school community in beautiful Fraser Valley. The successful applicant must be an experienced administrator with a commitment to Jesus Christ, have a love for children and be goal oriented.</p> <p>Please direct your inquiries to: Education Committee Agassiz Chr. School Box 323 Agassiz, BC V0M 1A0 Phone: (604) 796-9310</p>	<p>LACOMBE, Alta.: Lacombe Chr. School invites applications from qualified teachers for a possible science/computer studies position in junior high and for two possible positions at the upper elementary level. A background in French is desirable. Applicants must qualify for Alberta teacher certification. Please send resume and letter of application to:</p> <p>Wernart van Deventer Lacombe Chr. School P.O. Box 1749 Lacombe, AB T0C 1S0 Phone: (403) 782-6531</p>	<p>REXDALE, Ont.: Timothy Chr. School invites applications for a position in either the junior or intermediate levels. Teachers with abilities in music, French or phys. ed. are especially encouraged to apply. If interested and qualified, please send resume and references to:</p> <p>Mr. G. Postma, Principal Timothy Chr. School 28 Elmhurst Drive, Rexdale, ON M9W 2J5 Phone: (416) 741-5770</p>	<p>SMITHERS, B.C.: Bulkley Valley Chr. School (K-12, 300 students on two campuses) has for Sept. 1992, DEFINITE OPENINGS in Kindergarten and elementary music/band/choir (1/2 time). POSSIBLE OPENINGS exist in learning assistance 1-7; Grade 3; French 4-7; English 8-12; soc. studies 8-12; choir/band 8-12; and phys. ed. 1-12.</p> <p>Please address inquiries/resumes to:</p> <p>The Principal Bulkley Valley Chr. School Box 3635, Smithers, BC V0J 2N0 or call: (604) 847-4238 collect.</p>	<p>Applications are invited for the following positions for the 1992 school year:</p> <ul style="list-style-type: none"> - Grade 1 (1 year temporary appointment) - Intermediate French (part-time) - Grade 6 (part-time) ability to teach French an asset - Industrial Education (Grades 8-12) ability to teach Bible/CP an asset - Music/band (grade 8-12) <p>PCS is an interdenominational, Christian school providing quality education for 670 students in the greater Victoria area. Send applications and resumes to:</p> <p>Mrs. Karen Vos Elementary Principal 671 Agnes St. Victoria, BC V8Z 2E7 Phone (604) 479-9365</p> <p>Mr. John Messelink Secondary Principal 654 Agnes St. Victoria, BC V8Z 2E6 Phone (604) 479-4532</p> <p>Fax (604) 479-3511</p>
<p>AYLMER, Ont.: Immanuel Christian School invites applications for possible openings at all grade levels (one to include junior intermediate phys. ed.)</p> <p>Send letter of application and resume to:</p> <p>Andy VanderPloeg, Principal Immanuel Chr. School 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home)</p>	<p>MAPLE RIDGE, B.C.: Haney - Pitt Meadows Chr. School is now accepting applications for primary and intermediate teaching positions. A background in music is desirable as well as computer literacy. Please send resumes to:</p> <p>T. Vroon, Principal Haney - Pitt Meadows Chr. School 121240-203rd St., Maple Ridge, BC V2X 4V5 Canada Tel.: (604) 465-4442</p>	<p>SURREY, B.C.: Surrey Chr. School invites applications for the following full-time teaching positions available for the 1992/93 school year: Grade 3, Grade 4 and Kindergarten. Applicants may send resumes to:</p> <p>Mr. Anthongie Jansen, Principal Surrey Chr. School 9115 - 160th Street Surrey, BC V4N 2X7 Telephone: (604) 581-2474 Fax: (604) 581-5211</p>	<p>TABER, Alta.: Taber Chr. School, operated by the Society for Christian Education in Southern Alberta, has a possible opening for a teacher in the intermediate level. The ability to teach French would be an asset.</p> <p>Please send resumes to:</p> <p>Henry Ronda, Box 2256, Taber, AB T0K 2G0 Phone: (403) 223-4550</p>	<p>Timothy Christian School (Rexdale) has a definite opening for a Teaching Principal Ability to teach band and/or an interest in computers would be assets.</p> <p>Interested persons should send their resume/references to:</p> <p>William Groot 34 Fallowfield Rd. Rexdale, ON M9W 2W2 Tel.: (416) 743-2554 (evenings)</p>
<p>BOWMANVILLE, Ont.: Durham Chr. High School invites applicants for the position of physical education/ English for the 1992/93 school year. Please send applications to:</p> <p>Ren Siebenga Durham Chr. High School R.R.#1, Bowmanville, ON L1C 3K2</p>	<p>OWEN SOUND, Ont.: Timothy Chr. School is now accepting applications for a teacher in a Grade 3, 4 classroom for the 1992-93 school year. Please send letters of application or inquiry to:</p> <p>Mr. G. Bierma, Principal Timothy Chr. School 199 4th Ave. West Owen Sound, ON N4K 4V1 Phone: (519) 371-9151</p>	<p>TRENTON, Ont.: Trenton Christian School. Due to an anticipated increase in student enrollment, we are inviting letters of application and resumes for possible openings in both the primary and junior grade levels.</p> <p>Please contact:</p> <p>Jeremy VanDuyendyk, Principal Trenton Chr. School 20 Fourth Avenue, Trenton, ON K8V 5N3 Tel.: (613) 392-3600</p>	<p>Centennial Christian School invites applications from Secondary School Teachers. Our school is a growing interdenominational school, currently offering Christian Education from Kindergarten through Grade 9. We have added Grade 8 and 9 in the last two years and are in the planning stages for the addition of Grade 10.</p> <p>Persons with a math, socials or music/band background are especially encouraged to apply. However, others will also be considered.</p> <p>We will also require a full-time Grade 2 teacher beginning in September 1992. Elementary teachers are also encouraged to apply for potential openings in other elementary grades. Please direct inquiries to:</p> <p>Frank Voogd Centennial Christian School 3608 Sparks Street Terrace, BC V8G 2V6 Phone: (604) 635-6173</p>	 <p>Centennial Christian School Operated by the Terrace Calvin Christian School Society</p>



Classified/Events

Teachers

London District Christian Secondary School

invites applications for positions in: English, math, science, Bible and possibly French, for the 1992/93 school year.

Please send your letter of application, accompanied by a statement of faith, resume and references to:

Mr. H. Kooy, Principal
c/o LDCSS,
24 Braeside Ave.
London, ON
N5W 1V3

Help Wanted

Seeking full-time pastor

Ottewell Chr. Ref. Church, Edmonton, Alta., is seeking a full-time pastor to lead our congregation of approximately 85 families.

Church is located close to proposed King's College Campus. Church profile available upon request.

Direct inquiries to:

Phyllis Jorritsma, Chairperson
Search Committee
8608-56th Street
Edmonton, AB T6B 1H9
Phone: (403) 466-1581

TEACHERS/SOCIAL WORKERS

Considering a career change? We are seeking a

YOUTH WORKER

to provide leadership in organizing youth programmes, counselling young people, teaching catechism, and leading occasional worship services.

Several years experience in related work is preferred; ordination is not required.

Salary dependent on experience and qualifications, but in \$35,000 - \$48,000 range.

Address inquiries to: Immanuel CRC, c/o G. Bloemendaal, 19 Wheatfield Rd., Brampton, ON L6X 2V4

For Rent

WELLINGSTONE CHRISTIAN HOME

1415 Upper Wellington Street
Hamilton, ON L9A 5E8

The Board of Directors are pleased to announce that the life-lease prices have been reduced to reflect today's market. The new prices are as follows:

1-bedroom \$65,000
2-bedroom \$82,000

For more information, or to have your name placed on the waiting list, please write:

Mrs. Emily Prins at
4125 Hwy. #53 E., R.R. #1, Hannon, ON
L0R 1P0
or call (416) 692-3437.

Miscellaneous

ATTENTION! Campgrounds & Resort Areas

With Summer 1992 not that far away, we plan to group your advertisements in the April 24, 1992, issue. The advertising deadline is April 15, 1992.

Many Calvinist Contact readers will soon be making 1992 vacation plans. Let us have your ad copy and instructions as soon as possible so that our readers will know who and where you are!

Stan de Jong,
Manager

Events

Ontario Christian High School

Choral Festival

Friday, Apr. 24, 1992, at 8 p.m.

Park Bible Church, Burlington, Ont.
(QEW and 403)

350 voices, with brass

Allen Pote, conductor

Pam Van Weelden, accompanist

SECOND CHRISTIAN REFORMED CHURCH of BRAMPTON, ONTARIO

invites former members and friends to a special service of celebration and dedication on April 12, 1992, at 5 p.m. We are commemorating 25 years of God's faithfulness and the opening of our new facilities. Come and join us for a time of worship, fellowship and refreshments.

For more information, please write to our church office at

R.R. #10, Brampton, ON L6V 3N2,
or call (416) 459-2733

Miscellaneous

Calvinist Contact

I want to subscribe to *Calvinist Contact*.

Here is my cheque for \$37.50 (Cdn., including 7% GST); \$32.00 (U.S.) for one year (47 issues).

Please start my subscription today.

Name _____

Address _____

City _____

Prov./State _____

Code _____

Send to:
Calvinist Contact

261 Martindale Rd., Unit 4
St. Catharines, ON L2W 1A1

Real Estate

ADA REALTY LTD.

6012 Ada Blvd.
Edmonton, AB
T5W 4N9
(403) 471-1814

Sid Vandermeulen

Contact us first when you think of moving to Edmonton and district.

Het vertrouwde adres.

Spring
is
the time
for
vacation
ads.

Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time.

As in previous years, *Calvinist Contact* will carry the Summer Job Market section in the Classifieds. We urge you to check this section until May 29. Send us your announcement, and include name, age, address, phone number, experience and type of work you are seeking. This service is free of charge. We have only one request: Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

Good job hunting!

Stan de Jong,
Manager

Join Us For The
Ontario Friendship Teacher Conference

"Spring of Living Water"

on

Saturday, May 9, 1992

Woodland Christian High School
R.R. #1, Breslau, Ont.
Registration before April 25, 1992.

For info. call Mrs. Alice Pauw (519) 822-5829

Events

Church news

Christian Reformed Church

Calls received

— To Fruitland, Ont., Rev. Jack Vos of Covenant, St. Catharines, Ont.

— To Hebron, Whitby, Ont., Rev. William C. Veenstra of Clarkson, Mississauga, Ont.

Available for call

The council of Hebron CRC, Whitby, Ont., would like to announce that Rev. Ron Fisher will have completed his sabbatical for C.P.E. on Aug. 31, 1992, and heartily recommends him for call.

Rev. Fisher would be particularly open to chaplaincy or a team/staff position with emphasis in pastoral care and/or evangelism.

Contact him at R.R. #1, Brooklin, ON L0B 1C0; (416) 655-3502.



WOMEN IN THE SERVICE OF CHRIST

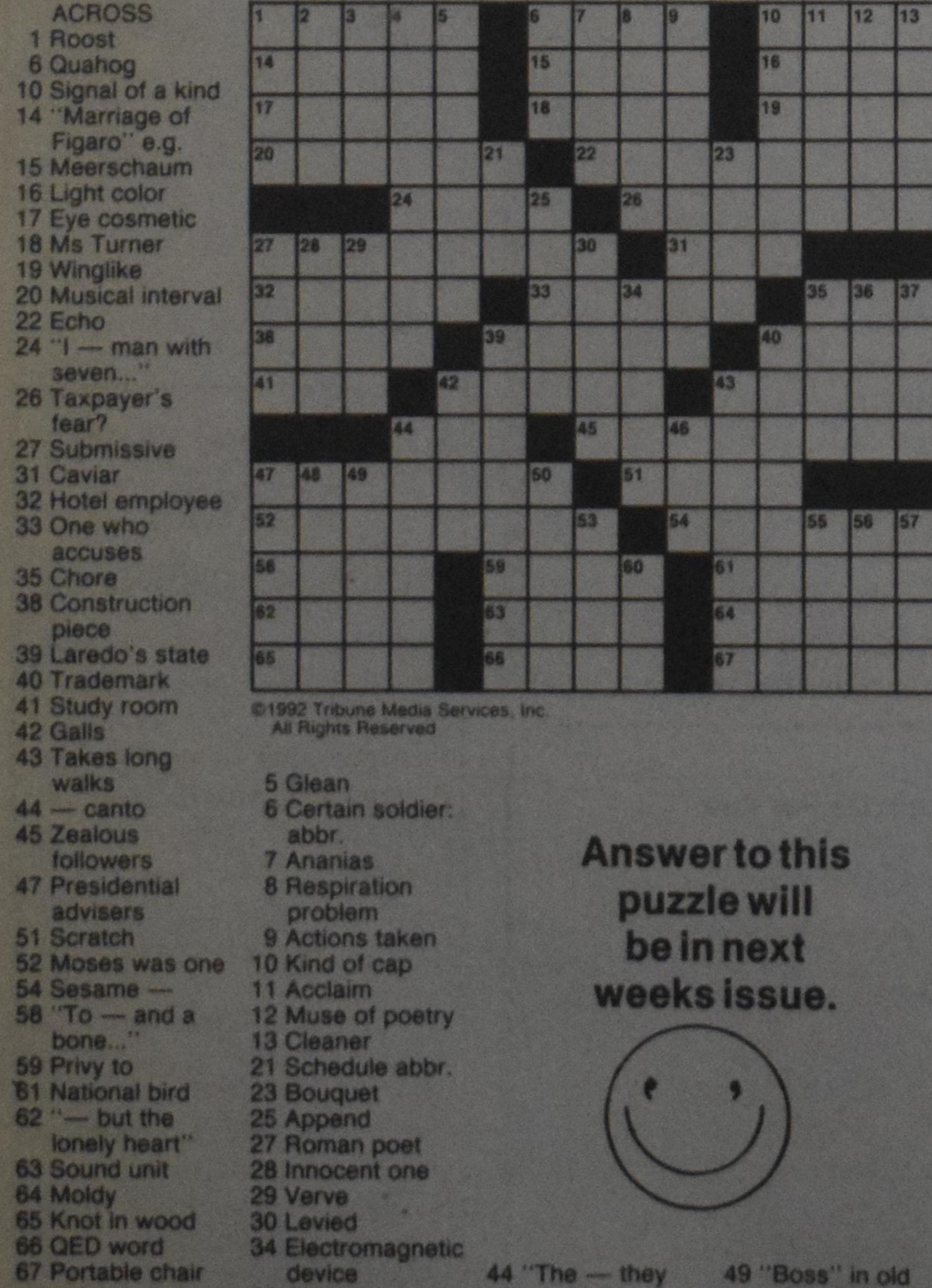
This 36-page booklet by Pastor Norman Shepherd presents the teaching of Scripture on this important topic, and includes special reference to women in office and the latest Synodical report. To order your copy send two dollars to:

Cottage Grove Publications
16556 Cottage Grove Ave. • South Holland, IL 60473

Call for information on larger quantities (708/331-0391). Ask also for the pamphlet, "The Case For Women In Office." Let the Bible speak to your heart on this sensitive issue.

Weekly puzzle

by V.P. Hopewell



**Answer to this
puzzle will
be in next
weeks issue.**



DOWN
1 Marco —
2 Saga
3 Tore to shreds
4 More soft and smooth

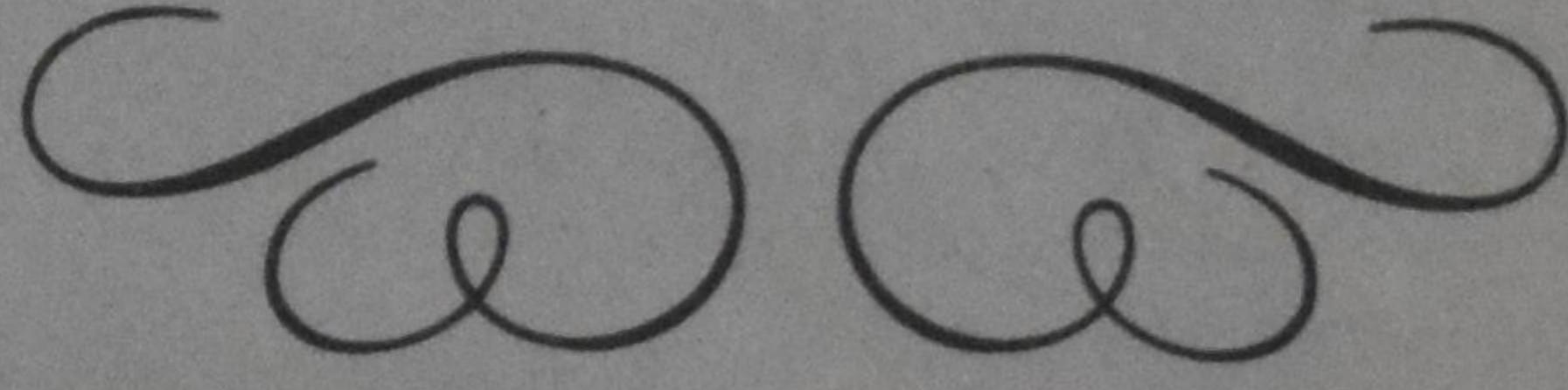
ACROSS
1 Roost
6 Quahog
10 Signal of a kind
14 "Marriage of Figaro" e.g.
15 Meerschaum
16 Light color
17 Eye cosmetic
18 Ms Turner
19 Winglike
20 Musical interval
22 Echo
24 "I — man with seven..."
26 Taxpayer's fear?
27 Submissive
31 Caviar
32 Hotel employee
33 One who accuses
35 Chore
36 Construction piece
39 Laredo's state
40 Trademark
41 Study room
42 Galls
43 Takes long walks
44 — canto
45 Zealous followers
47 Presidential advisers
51 Scratch
52 Moses was one
54 Sesame —
58 "To — and a bone..."
59 Privy to
61 National bird
62 — but the lonely heart"
63 Sound unit
64 Moldy
65 Knot in wood
66 QED word
67 Portable chair

44 "The — they are, the harder..."
45 Amusing story
36 Molding
37 Honcho
39 Put on the air
40 Able to read
42 "—, vidi, vici"
43 Party giver

49 "Boss" in old Africa
50 Pavarotti e.g.
53 Author Jaffe
55 Knight's oath?
56 First lady of scat
57 Youthful ending
60 Mesh

Calendar of Events

April 4	CLAC celebrates its 40th anniversary at the bi-annual convention at the Edmonton Convention Centre, Edmonton , Alta. Theme for the day: "In the Presence of Justice." Keynote speakers: Dr. Paul Marshall and the Hon. Elaine McCoy, Alberta's Minister of Labour.	to April 17	"Introspectio," art exhibition by Judy DeHaan Annette Van Geest, at Redeemer College, Ancaster , Ont.
Apr. 4	Organ and choir concert, directed by John Kaldeyay, with organist Andre Knevel. At 8 p.m., Knox Presb. Church, Stratford , Ont.	April 19	"Nederlandse Paaszangdienst," 7:30 p.m., Emmanuel Reformed Church, Woodstock , Ont.
April 4	Open house for Dr. Gordon J. Spykman, 2-4 p.m., Calvin College Manor House, Grand Rapids , Mich.	April 21	Tenth Annual Ministers' Conference at Redeemer College, Ancaster , Ont., (all day). Speaker: Dr. Lewis Smedes. Students will present mime and Choral music. For info. call (416) 648-2131.
April 6-10	Dr. James Schaap (Dordt College) will present readings at the following Toronto-area Christian schools: April 6: Brampton ; April 7: Holland Marsh ; April 8: Willowdale ; April 10: Barrie .	April 24	Ontario Christian High School Choral Festival, at 8 p.m., Park Bible Church, Burlington , Ont. Look for the "green-roofed church" off Hwy. 403! Spring concert by OCMA's choirs and band, directed by Leendert Kooij, with Andre Knevel at the organ. At 8 p.m., Willowdale United Church, Willowdale , Ont.
April 10	Music for choir and brass by the RC Concert Choir, organ and brass ensemble, Christiaan Teeuwesen conductor, at 8 p.m., Redeemer College, Ancaster , Ont. For tickets/info. call (416) 648-2131.	April 25	"Men in Praise." Tenth annual Christian male chorus festival, at 8 p.m., Covenant CRC, St. Catharines, Ont. Tickets at the door.
April 10	"Fryske Youn," 8 p.m., Chr. High School, Sarnia , Ont.	April 25	CPJ Alberta Conference on "Walking together: Listening to Aboriginal Voices." At Woodynook CRC, Blackfalls , Alta.
April 10-17	"From Olivet to Calvary," (Maunder) presented by the "Laudate Dominum Choir." Concerts start at 8 p.m. Apr. 10: Metropolitan United Church, London , Ont.; Apr. 17: Christ Anglican Church, Chatham , Ont.	May 2	25th anniversary celebration of the Christian School Cambridge , Ont. Open house: 1-4 p.m. Dinner from 5:30-7:30 p.m. at the Forward Baptist Church, followed by rededication service at 8 p.m. For info. call (519) 621-9871.
April 11	Spring Concert by OCMA's choirs and band, directed by Leendert Kooij, with Andre Knevel at the organ. At 8 p.m., Collier St. United Church, Barrie , Ont. (benefit concert for Timothy Chr. School).	May 2	CPJ BC Conference on "So you have an opinion on politics? Everyone is entitled to your opinion!" At the CRC, Langley , B.C.
April 14	The Salvation Army "Argyle Citadel Band and Songsters" present, from Holland, "The Amsterdam Staff Band." At West Highland Baptist Church, Hamilton , Ont. For info. call (416) 545-4553.	May 9	Ontario Friendship Teacher Conference. Theme: "Spring of Living Water." At Woodland Chr. High School, Breslau , Ont. For info. call (519) 822-5829.
April 15	Spring concert by OCMA's choirs and band, directed by Leendert Kooij, with Andre Knevel at the organ. At 8 p.m., Rehoboth CRC, Bowmanville , Ont.		
April 17	"Komt nu met zang," annual Dutch song festival, 7:30 p.m., CRC, Ancaster , Ont.		



ATTENTION: ALL SCHOOLS

When sending us copy for teacher ads, by mail or fax, please indicate 1) ad size and 2) how many weeks the ad should run!

Note: If you do not indicate the number of ad repeats, we will insert the ad on a weekly basis until further notice.

As well, please honour our deadline, Wednesday of the week prior to issue date.

Calvinist Contact
Advertising Manager

LOOK FOR
OUR
Easter issue
April 17, 1992

F.J. Reinders & Associates Canada Limited

Architects, Engineers, Planners and Project Managers

Specializing in: Churches-Colleges & Schools-Seniors Facilities and Retirement Communities



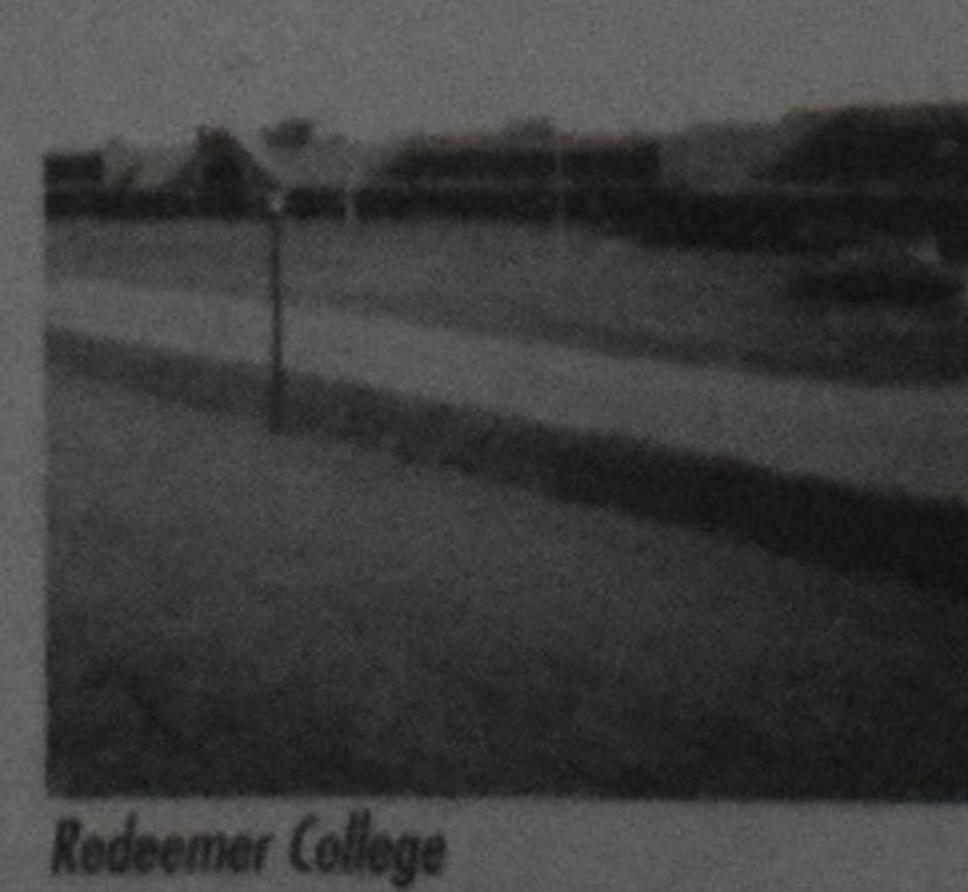
Project record:
Churches

Bethany Christian Reformed Church, Fenwick, Ontario
Beamsville Christian Reformed Church, Beamsville, Ontario
Waterloo Christian Reformed Church, Waterloo, Ontario
First Christian Reformed Church, Barrie, Ontario
Westside Christian Reformed Church, Kingston, Ontario
Welland Christian Reformed Church, Welland, Ontario
Georgetown Christian Reformed Church, Georgetown, Ontario
Flamborough Christian Reformed Church, Flamborough, Ontario
Tintern Church of Christ, Town of Lincoln, Ontario
Selkirk Church of Christ, Selkirk, Ontario
Welland Christ Community Church, Welland, Ontario
Wainfleet Brethren in Christ Church, Wainfleet, Ontario
Maranatha Christian Reformed Church, St. Catharines, Ontario
Port Colborne Brethren in Christ, Port Colborne, Ontario
Willow Creek Baptist Church, Barrie, Ontario
Hespeler Missionary Church, Cambridge, Ontario
Jubilee Fellowship Christian Reformed Church, St. Catharines, Ontario
Mountainview Christian Reformed Church, Grimsby, Ontario
Salvation Army, Meadowvale Citadel, Meadowvale, Ontario
First Christian Reformed Church, Toronto, Ontario
Bethany United Church, Dunnville, Ontario



Seniors Facilities

Shalom Manor, Grimsby, Ontario
Oakville Senior Citizen Residences, Oakville, Ontario
Wes-Li Gardens, Smithville, Ontario
Juliana Gardens Development Inc., Woodstock, Ontario



Colleges & Schools

Redeemer College, Ancaster, Ontario
King's College, Edmonton, Alberta
Institute for Christian Studies, Toronto, Ontario
Froebel Foundation School, Mississauga, Ontario
Toronto District Christian High School, Woodbridge, Ontario
Kingston Christian School, Kingston, Ontario
Covenant Christian School, Smithville, Ontario
Holy Trinity School, Richmond Hill, Ontario
Timothy Christian School, Barrie, Ontario
Credo Christian School, Woodbridge, Ontario
Grace Church School, Newmarket, Ontario
Prince of Wales Public School, St. Catharines, Ontario

REINDERS

Environment

B.C. environmental show and conference focused on business

Globe '92, one of the world's biggest environmental trade shows took place in Vancouver from March 16-21. About 450 companies exhibited "green" industrial technologies and nearly 400 business leaders, politicians and environmentalists from around the world spoke at an accompanying conference.

Calvinist Contact asked Nick Ringma to report on the event. We know Ringma as a person who takes an active interest in societal issues and likes to write. He is the owner of Casa, a store in downtown Vancouver that sells artistic home furnishings, pottery and art works. This page carries his mixture of report and comment.

Editor.

Globe '92: Are we fiddling while sliding to extinction?

Nick Ringma

VANCOUVER — So you don't want to read another report about holes in the ozone and recycling and environmentalists versus industrialists. Rest assured, GLOBE '92 wasn't just another rally. GLOBE '92 was industry, government and environmentalists sitting together for a week.

Twenty years ago United Nations held a conference on "The Human Environment" in Stockholm. At the opening session of GLOBE '92 in Vancouver, Sir Shridath Ramphal (president of the International Union for the Conservation of Nature and Natural Resources and past secretary general of the Commonwealth) asked, "Given history's scathing judgement on Nero fiddling while Rome burnt, what will be history's judgment of *Homo sapiens* who fiddled for twenty years from 1972 to 1992 while the environmental crisis grew to cataclysmic proportions?"

His opening address conveyed a deep frustration with the fact that we have spent the past 20 years confirming what was warned about at Stockholm but

doing little to head off disaster.

And what will history say about the "Earth Summit" in Rio or "GLOBE '92" in Vancouver? Ramphal concluded by asking, "When will humanity come to its senses and halt the slide to extinction?"

Taking the longer view of the environment was urged on all at the conference. The sessions tried to open dialogue on sustainable development by discussing the instruments of change (policy & legislation, economics & finance, technology & research, communication & education) and the applications of those instruments in industry, international development and urban development.

Throughout the week-long conference the purveyors of tools and techniques for change formed building blocks and funded lunches. The conference offered a broad spectrum of speakers including prime ministers from Europe, environment ministers from across Canada, Premiers Harcourt and Wells and many government ministers from Third World countries.

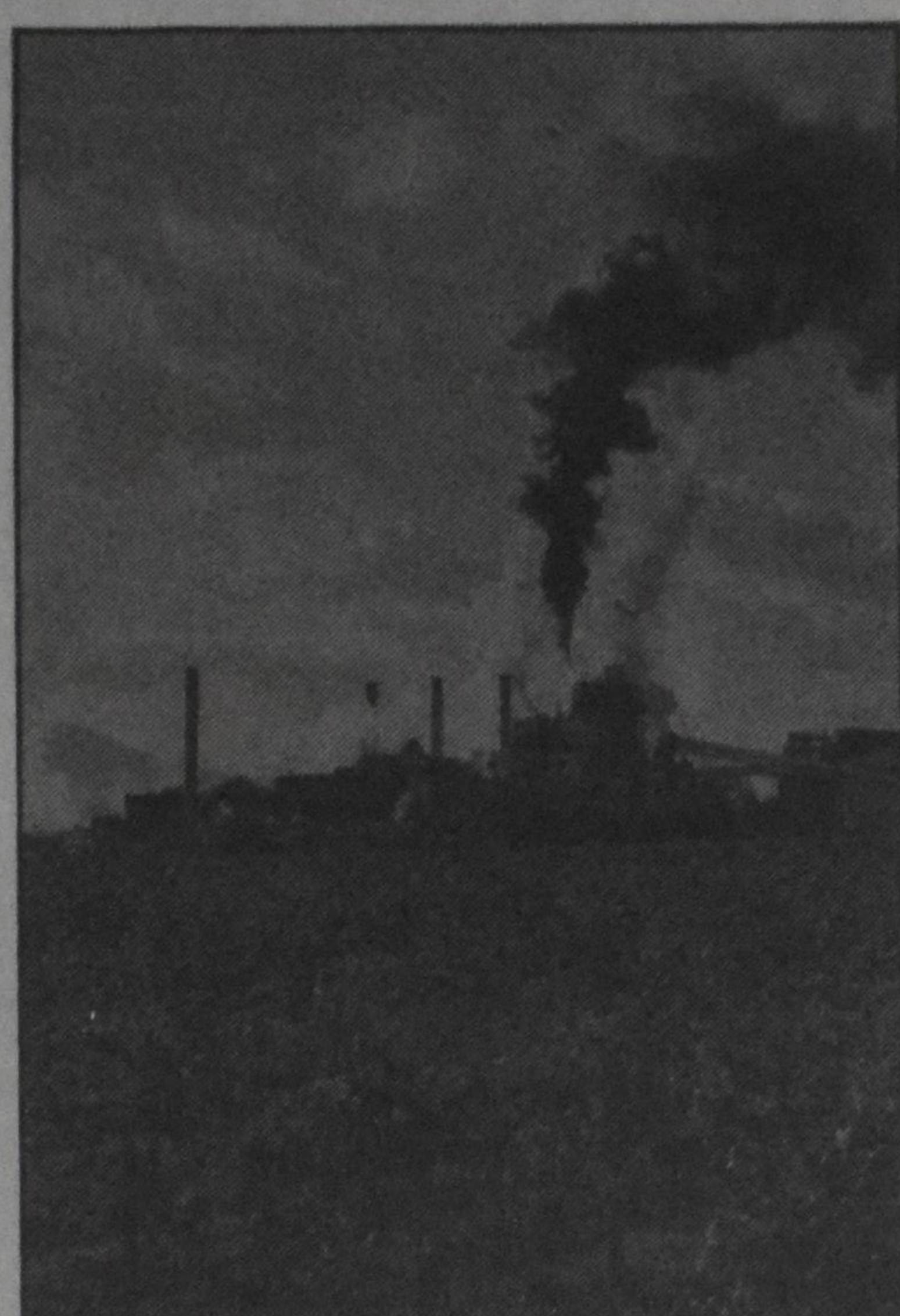


Photo: C.C. Files

There was nothing terribly new in the words, there was no new pledge or promise to exploiting, only a growing awareness.

GLOBE '92: Talk is cheap and other thoughts

A grey whale was swimming in the inner harbor this afternoon. She looked and sounded lost between the five sails of the convention centre and the noise of the rapid sea-bus, the jet helicopter and the hydrofoil ferry. The visitors were impressed to see a whale in the middle of a city. The whale won't live long in the inner harbor: she's either lost or sick, and the water is no pool of Bethesda.

The talking at GLOBE '92 was focused and concerned. The urgency of communal action was expressed repeatedly. And everyone hoped that this summer in Rio the world might get together to agree on some minimal immediate global action.

I walked back to my office and heard the words of Germany's Environment Minister Dr. Klaus Topfer ringing in my ears: "During the last 100 years science and technology...have radically changed life on this earth. This has had many positive effects. However, there is also the other side of the coin. In these developments, exploitation of the environment and the consumption of resources has reached unprecedented levels."

There was nothing terribly new in the words, there was no new pledge or promise to stop exploiting, only a growing awareness.

I went home that night, looked at the compost pail under the sink and walked to the barn to get the eggs from the chickens. I realized that it is only in our affluence that we can be pseudo-

GLOBE '92: No learning outside of school

It was spring break for B.C. schools and the weather was kind. Groups of teachers and students were conspicuously absent from what could have been the educational opportunity of the season. It was definitely a better intellectual stretch than Missionfest or another ski trip. Wandering around an event like this makes one wonder why learning for most people has become so school- (institution-) dependent.

Monday afternoon featured youth sessions which introduced careers and opportunities in environmental industries and agencies. The overview sessions were good and provided a broad base of evolving careers in research, law, bio-science and fundraising.

Julienne Hills (director of development for the Sierra Legal Defence Fund) described how she found a challenging career with this non-profit law firm for the environmental movement. Traditionally the high costs of such litigation were out of reach for most concerned citizens or groups and as Ms. Hill explained, legal action is now available courtesy of public donations and some far-sighted foundations.

The attendance at the youth session was a bare 100 young people and most of these were students seriously asking about potential careers. One research scientist reminded the attenders to continue using their heads and maintain a critical attitude toward all projects, research and data that they encountered in their chosen fields. He urged an adaptive resource management style that learns from mistakes. The interchange was good. It's satisfying to know that at least 100 young people are headed for careers in environment with industry, government and interest groups.

N.R.

ecologists. It would be very difficult for the workers living in lean-to shelters next to the Unicorp Tuna Plant in Bangkok to pollute as much as I do; they can't afford the cars, the papers, the packaged foods. They can't even afford the dented tins at the packing-plant store.

This, once again, is a beam and splinter issue — and in our overdeveloped Western world we've got to begin removing some big beams.

N.R.

GLOBE '92: Talk leads to action

Five days of talking required some substantive action and it was appropriately staged in press release intervals by the various levels of government involved.

At the opening session of GLOBE '92 the British Columbia government announced a waste-oil recovery program. The new program makes it mandatory for all motor oil retailers to recycle used oil and provide return facilities. The hope is that up to 20 million litres of waste oil will be diverted from entering the environment.

Newfoundland Premier Clyde Wells

on Day 2 of the conference described the overfishing off the East Coast as an environmental and economic disaster. Wells said, "When faced with...international eco-piracy, the coastal state is clearly justified in taking unilateral action to protect...the resource."

In a private discussion with the Hon. Patricia Cowan (Minister of Environment and Lands, Newfoundland) she disclosed that fishing on the East Coast is currently destroying spawning stocks. The desperate concern of the decimated

inland fishery in this maritime province is that within four years the entire East Coast fishery could be destroyed.

Wells urged the United Nations Conference on the Environment to set a path that leads to institutional reform in the management of the high seas fisheries.

Protect the atmosphere

On Day 3 of the conference a meeting of the Canadian Council of Ministers of the Environment (a joint federal-provincial body) announced an accelerated phasing out of ozone

depleting substances. This includes the complete ban of all CFC production by 1995 (five years ahead of the schedule announced at the Montreal Protocol). Halons will be phased out by 1994 and non-recoverable use of HCFC's will be banned by 2010.

Canada's consumption of CFCs is down 45 per cent from 1986 and the ministers hope that a mandatory recovery and recycling program will become the focus of Canadian action to protect the ozone layer in the next 12 months.

N.R.